

THE

# MISSIONARY HERALD.

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## American Board of Commissioners for Foreign Missions.

### Ceylon.

EXTRACTS FROM A JOINT LETTER OF  
THE MISSIONARIES, DATED SEPT. 4,  
1833.

### *Anticipations of the Reinforcement.*

It was mentioned at p. 159 of the last number that the families which sailed from Boston on the first of July last, destined to strengthen the Ceylon mission, arrived at Madras on the 12th of October. Acknowledging a letter which gave information that additional laborers were soon to be sent to them, the missionaries remark on the fields which were open for them, especially for a printer.

He will find full employment in this district, as many books and tracts will be constantly needed for our Seminary, for the boarding-school for girls, for native free schools, and for general distribution, not only on this island, but among an immense population speaking the same language on the neighboring continent. Indeed, if we accomplish our wishes in establishing a mission there a few years hence, the demand for Scriptures and tracts will be much greater there, than on this island. With ultimate reference to that great field of missionary operations, we most heartily rejoice in the prospect of so large a reinforcement. We shall look forward to the time of their arrival among us with lively interest, and hail them as fellow-laborers in the great and good work of publishing the gospel to the heathen. Indeed there is ample room for them all to labor profitably in this district. Besides strengthening Batticotta and supplying Manepy, which will be left destitute by the departure of Mr. Winslow

for America, we think it highly expedient to establish one or two stations in the eastern part of the district, where there is a large and destitute population, to whom the gospel should be preached.

### *New Stations—Temperance—Bibles and Tracts.*

We have lately established a native station at Valverty, a populous village near the sea-shore, about twelve miles east of Tillipally, where there have been for some time two schools in operation; and where there are now one reader and two Christian schoolmasters. A commencement is also made on the island of Caradive, west of Batticotta. We also purpose ere long to send native assistants to Varany, a parish in the eastern part of the district.

We are now engaged in repairing many of our school bungalows, so as to render them more decent places for village preaching than they have been; as this method of making known the gospel is becoming increasingly interesting and important.

We rejoice to hear that the great cause of temperance is making rapid progress both in America and Great Britain, and earnestly desire to co-operate in this good work. So far as our own families are concerned, we have for five or six years acted in conformity with the rules of the American Temperance Society. As we are foreigners, however, in this remote corner of the world, and have but comparatively little intercourse with European society, we have found it difficult to act very efficiently as agents in disseminating our principles among them. We have, however, done something by our example, by conversation upon the subject with

several individuals—by distributing and lending the various reports, pamphlets, and newspapers which we have received from America; and by publishing a tract containing the address of Dr. Sewall, with extracts from some other publications. We have evidence to believe that light has been diffused upon the subject, and in some instances at least, reformation effected, though many who approve the principles of temperance societies, have not courage to put them in practice. We have also printed a tract in Tamul upon the subject, and distributed it among the native population.

We rejoice to say that, through the benevolence of the British and Foreign Bible Society, the American Bible Society, and the Bible society in Madras, we have received many copies of the Tamul Scriptures, which have been given to the native members of our church, to the members of our Seminary and boarding-school for girls, to the readers in the native free schools; and some also used for general distribution among the people. We shall, however, soon need a larger supply.

The press at Nellore has been kept in operation in printing tracts, a catechism, and school-book in Tamul, for the use of our schools, and for general distribution. Many tracts have been distributed in the bazars and at heathen and Catholic festivals, as well as by our assistants on tours in different parts of the district. They are also used as reading lessons in our native free schools. The third triennial report of the Seminary has also been printed at Nellore, and copies distributed to our friends on the island.

#### *Seminary—Cholera—Monthly Prayer-meetings.*

The Seminary we are happy to say continues to prosper, and bids fair, in a good degree, to answer the great purposes for which it was established. In January last a class of twenty-three lads was admitted to be instructed in certain branches of science, but only in the Tamul language. They will be greatly needed as schoolmasters and helpers, while they will be more easily educated, and more easily retained in the service of the mission, than those who acquire a knowledge of English.

The cholera, we are sorry to say, has again made its appearance in several parts of the district, and we have reason to fear that it may again prevail as it did

the last year. We have indeed great reason to dread its ravages. In many ways its effects are very unfavorable to our missionary operations. Whenever it prevails in a village, the people become so much alarmed, that our schools are deserted, and the people will not attend our village preaching. When it prevails near our churches, they are also nearly deserted except by our immediate dependants. A few weeks ago we observed a special season of fasting and prayer, with reference to this awful judgment. It is our earnest prayer that God would stay the plague and spare the people a little longer, that they may have opportunity to hear the gospel, repent, and live.

Our monthly missionary prayer-meetings have latterly been unusually interesting. We have observed an increased spirit of prayer, and are led to hope that better days may be at hand. In August last we celebrated the fourteenth anniversary of their establishment on the present plan. They have proved the means of inestimable blessing to ourselves and families, and through us to many of this people. We rejoice to believe that they will continue to be increasingly interesting and profitable. Our native members also observe the first Monday in each month as a special season of prayer. Twenty-two members have been gathered into our churches since the commencement of the year, and there are now several candidates. Our general course of missionary labor is similar to that of former years.

#### NOTICES OF MANEPY, BY MR. WINSLOW.

##### *Church—Printing and distribution of Tracts.*

THE church here remains the same in regard to numbers as at the close of the last quarter; four only having been received the present year, and those in January. There are, however, eight candidates, or those who wish to be so considered; but not more than two or three of them give as yet satisfactory evidence of a change of heart. In general those in communion give some pleasing evidence that they are the Lord's people. Many of them are poor, and they are compassed about with infirmity; but they seem to try to keep in view heavenly things, though often troubled with those of earth—troubled indeed to obtain their daily food. In little meetings with them, at Naval,

where most of the poorer members, being fishermen, live, I find comfort to my own soul; and feel the force and propriety of the declaration "to the *poor* the gospel is preached."

The Roman Catholics, in the vicinity, have shewn a greater readiness lately, than perhaps at any former time, to receive the Scriptures and tracts; and they have been supplied where it seemed probable they would make a proper use of the books. The heathen also, in general, gladly receive tracts, and a wide door is opening, in various places, for disseminating truth by means of these silent itinerant preachers. We have published, at the expense of the American Tract Society, an English tract on intemperance, composed principally of Doctor Sewall's Address; and have just through the press, or preparing for it, translations, in Tamul, of "Honesty is the best policy"—"The Negro Servant"—"Life of Philip P. of Birmingham"—"Krishno Pal"—and the "Mountain Miller"—all at the expense of that society; who deserve, and have, our warmest thanks for their liberality in enabling us to extend a lamp here and there to those who are wandering in darkness, to light them on the way to eternity.

#### Constantinople.

EXTRACTS FROM A LETTER OF MR. GOODELL, DATED JAN. 28, 1834.

#### *New School for Turks—Description of the Seraglio.*

In the number for February, pp. 53, 54, an account was given of the establishment of two Lancasterian schools for Turks, under the patronage of high officers in the government.

To the Lancasterian schools among the Turks another has been recently added, making now four in all. This last is within the walls of the Seraglio. You probably know that what is called the *Seraglio*, is that part of Constantinople which is situated on the eastern promontory; and that it is in fact a city, occupying the site of the ancient Byzantium, and being about three miles in circumference. This spot was selected by Mahomet II for his imperial residence; and here are the gardens and groves, the terraces and walks, the kiosks, and the august but now desolate and gloomy mansions, of his twenty-four successors. Here too are the flower-gardens, fountains and baths, and the sumptuous

apartments, furnished with rich carpets and splendid mirrors,—the walls wainscotted with jasper and mother-of-pearl, the hanging being of silk and cloth of gold with fringes strung with jewels—all fitted up for the abode and amusement of the ten thousand beautiful but miserable females, who have from time to time been here collected to grace the imperial harems.

The principal entrance into the Seraglio is on the west through the Bab-u-Hoomayoon, or the Sublime Porte, within which is the first court, containing the mint, the divan of the grand vizier, and an extensive park stored with deer. Thus far I have been frequently allowed to pass. From this court the Bab-u-Salam, or Gate of Salutation, leads into the second court, where is the audience chamber, in which, on extraordinary occasions, foreign ambassadors were formerly received by the sultan in person. The gate which terminates this second court is called Bab-u-Saadi, or Gate of Happiness, and within this no stranger is allowed to pass, no profane eye to gaze, no infidel foot to tread. To our friend, Azim Bey, are we indebted for the privilege of being permitted to enter the Gate of Happiness, and going over all the enchanted grounds within this sacred enclosure. We should have never thought of asking for such a favor, but he proposed it of his own accord, and politely offered to accompany us. Such an invitation we would not have declined if we could.

Within the walls of the Seraglio we found several barracks. In front of one, on the parade ground for the cavalry, stands a wooden horse, with a customary horse-cloth thrown over its body and tied in the usual manner. It is as large as life, has a fine carriage, and at a little distance, the illusion is perfect. It is here that the young Turks first learn to display those feats of horsemanship, which make them appear so terrible in the onset of battle. In another of the barracks, is a room devoted to a class of medical students. Their attention is directed more particularly to anatomy and surgery, and they have a human skeleton in the room to assist them in their studies. The same class are required to study the French language, and are furnished with a small French library. It is in this barrack, that the fourth Lancasterian school among the Osmanlies has been recently established.

At one place we stopped to admire a large splendid column of granite, very ancient, and having a Latin inscription.

This is now nearly defaced; but we were able to decipher thus much, that the pillar was erected by Theodosius to commemorate a victory obtained over the Goths.

The stables, kitchens, prisons, and various other establishments are pretty numerous; but the palaces are fewer than I expected, and much less splendid, the most of them being the dark, decayed, gloomy mansions of former sultans. Those never resided *without* the wall of the Seraglio, and *this* never resided *within*. While, therefore, the present monarch has adorned the Bosphorus with magnificent edifices, he has almost entirely neglected the beautiful Seraglio; and even the walls and fences and railings are beginning to be in a ruinous state.

The most magnificent of the palaces is the one which was built by the present sultan. It is in a most beautiful situation on the eastern point of the promontory, and now contains a part of his harem. A beautiful kiosk was also built by him in front of a large and handsome parade ground, where, on the introduction of his new system of military tactics, he might sit, and see his troops perform their evolutions. But most of the grounds are now occupied as gardens and parks. You see the sheep and deer feed and gambol in the same enclosures; the lofty cypresses, everywhere abundant, shady, and cool, invite you to contemplation; the roads you walk upon have been trodden by princes, and princesses, and (what is surprising in this country) they are good for a chariot, a phaeton, or any other vehicle of pleasure; the slope to the waters which wash its three sides, is for the most part gentle, and no where precipitous; and indeed the situation of the whole point is such, that altogether it might be made the most splendid spot in creation. Even now, notwithstanding its neglect and its desolations, it still stands up before the world almost unrivalled in loveliness and beauty; and not a stranger ever passes down the Bosphorus, or enters it from below, without fixing his eyes on this spot and having them riveted there, as though the very Eden of the world were now bursting upon his view.

But who can avoid the reflection, that in these palaces, despotism and fanaticism have held their most cruel sway; that in these halls, thousands have been doomed to waste their beauty in vain attempts to please a capricious and sated lord; that through these groves, the passing breeze has, at the midnight hour,

wafted the dying groans of thousands, who were miserable victims to envy and jealousy; that the very soil, so rich and fertile, has been thus fattened by human blood; and that on this little spot, so charming to the beholder, have been committed crimes and abominations, the millionth part of which will never be told, till the heavens from above shall reveal them! And who that believeth in the efficacy of the atonement, will not pray, that 'unto the Turks also God may grant repentance unto life;' that the gospel may be speedily offered to the whole Mussulman race; and that multitudes, even of the *present* generation, may accept of the invitation to come and wash away the pollutions of their youth and of their old age in the blood of the Lamb, and thus be prepared to go holy and happy to a better world.

With Azim Bey I have made you sufficiently acquainted in some of my former communications.\* You will recollect that it is to *him*, the Lancasterian school in the barrack at Sentari, owes its existence; and you will rightly conclude that the extraordinary favor he now conferred upon us was extended as an acknowledgment for the assistance we had afforded him in that good work. After we had wandered over the grounds of the Seraglio together, and gone out, and viewed some large cannon, which were more than two feet in the diameter of their bore, he insisted that we should go to his house, and take some refreshments. He has recently married a second wife, and resides in Constantinople, not far from the walls of the Seraglio, living in all the simplicity, quietness, and retirement, for which the better Turkish families have such characteristic fondness. I was greatly delighted to see a room in his house fitted up with cards, slates and pencils, a small bench, and a writing-desk for his little sister and his daughter to learn to read and write. He got the idea from seeing a room in my own house fitted up in that way, at which he had more than once expressed his admiration. But such a thing is altogether new in a Turkish family. Azim Bey had also a guitar on which he was beginning to play a little, either for his own amusement or for that of his family. On taking leave of him he gave us a pressing invitation to bring our whole families and spend the day in his harem, and he promised to take them all to see the celebrated mask of St. Sophia.

\* See pp. 53, 54.



This mosk, together with all the other principal ones in Constantinople, we ourselves had already visited with a party that accompanied our Charge d'Affaires, the Sublime Porte having very politely, and of their own accord, given him a firman for the purpose. Excepting, of course, Mecca and its Caaba, the mosk of St. Sophia is held by the Turks as the most sacred one in the empire, and it is to this, the Sultan always repairs in state at the great feast of the Bairam. You are aware that it was once a Christian church; and you perhaps know that it was described by the ancient Greek writers in terms the most enthusiastic and extravagant. Being enriched with gold and silver shrines, pearls and jewels, vases and sacerdotal garments of immense costliness, and of royal magnificence—the oblations of many generations—no wonder that those, who supposed the God they worshipped to be pleased with imposing forms and splendid ceremonies should describe it, as “the earthly heaven”—“the second firmament”—“the vehicle of the cherubim”—and even “the throne of the glory of God.” A few hours before it was converted into a mosk, the emperor Constantine, with some faithful companions, entered this “earthly heaven,” and for the last time received with prayers and tears the sacrament of the holy communion. On the next day this last successor of Constantine the great ceased to reign and to live. Mahomet II rode through the city a mighty conqueror. At the principal door of St. Sophia, this metropolis, as it may be called, of the eastern church, he alighted from his horse and entered the dome. The rich instruments of superstition were at his command removed; the fonts were carried forth to be used in the stable; the virgin, towards whom ten thousand eyes had just before been turned, and ten thousand hearts and hands raised in supplication, was stripped of her crown of gold and her precious ornaments, and trodden under foot; the walls, which were covered with images and scripture representations in Mosaic, were washed and purified; the galleries restored to a state of naked simplicity; and the *muezzim*, or public crier, then ascending the most lofty turret, proclaimed aloud “There is no God but God, and Mohammed is the prophet of God.” And this proclamation has been made five times a day ever since, now more than three hundred and eighty years.

The Greek cross, however, is still visible in several places, and I saw also

in the dome two representations of the seraphim still remaining. “Each one had six wings—with twain he covered his face, with twain he covered his feet, and with twain he did fly.”—Isaiah vi, 2.

As I have already given you an account of the mosks at Broosa, and as the interior of a Turkish mosk is always much the same, I need not enter into a description of these at Constantinople. In the mosk of Sulimani, however, our attention was directed to four pillars of porphyry, which, it is said, were brought from the church in which the ancient council of Chalcedon was held.

### Syria.

EXTRACTS FROM A GENERAL LETTER  
OF THE MISSIONARIES, DATED AT  
BEYROOT, MARCH 25TH, 1833.

#### *Demand for greatly extended Operations.*

THE following letter was written soon after the arrival of Mr. Thomson and Doct. Dodge, and brings to view some of the numerous favorable openings for missionary labor among the various classes of people inhabiting Syria, and the urgent demand for many additional laborers.

In accordance with the views of the Prudential Committee, as well as with the wishes often expressed by ourselves, the establishment of one or more new stations has been with us the subject of frequent consultation. After what we have written from time to time respecting some of the towns in this country, you may be somewhat surprised to learn, that in looking about us for a new station, we feel embarrassed, and scarcely know what post to choose. Our embarrassment, however, arises, not from the want of suitable openings; but from the fact that there are *many* places, which it is very desirable to occupy, so that it is difficult to select *one*, without leaving others of nearly equal importance. We have repeatedly written to you respecting Sidon and Tripoli, both of which places we regard as desirable missionary stations. More recently we have presented the claims of Damascus, and urged the importance of establishing a mission there with as little delay as possible. In addition to these places, a door is now open to us at Jerusalem. Our friend and coadjutor, Mr. Nicolayson, in a recent visit to the holy city, met with such encouragement to mission-

any effort, particularly among the Jews, that he is strongly inclined to remove thither, with his family, provided that one of us will accompany him. That is a station where, as you know, a missionary would have some pre-eminent advantages; and where our patrons and friends in America, as well as ourselves, have long desired that a permanent mission should be established. We think, therefore, that the opportunity now presented ought to be improved, and that one of our number should settle there, as the associate of Mr. Nicolayson, perhaps in the course of the ensuing summer. It is, however, possible, that circumstances not under his control, may occur, which will induce Mr. N. to take up his residence at Sidon, instead of Jerusalem; and in that case it may be expedient to defer the establishment of a permanent station at the latter place, until our number shall be again increased by reinforcements from America.

While we would thankfully acknowledge our obligations to the Lord, and to our society and our friends in America, for the addition which has been made to our strength, we feel constrained, when we look over the extensive field which we have been sent to cultivate, to renew our call for *more laborers*. Our eyes are lifted up to the Lord of the harvest, but we must also look to our respected brethren in the churches of our native land, and point them to the great work to be done in preparing the means of instruction, and diffusing the knowledge of pure Christianity throughout these dark regions, and ask them to send us more help. It is not for ourselves that we ask assistance; we do not ask to have our personal labors or responsibilities diminished; but we plead for the perishing thousands of our fellow creatures in this land, whom we cannot now reach with our influence, and among whom missionary effort is no less necessary and no less promising, than in the place where we now are.

In addition to Jerusalem, Damascus, Tripoli, and Sidon, we would mention Aleppo, Antioch, Ladakia, Acre, Jaffa, Safet; all of which are important posts to be occupied: besides a number of populous towns and villages in the fertile vale of Celo-Syria. We ought to have a station also on the island of Cyprus. Should no unfavorable change take place in the politics of the country, we apprehend it would be entirely practicable, provided the missionaries and the means could be found, to establish missions, at no distant period, in most, if not all of these places.

Perhaps it would be too much to expect that men enough to occupy all these stations can soon be furnished from America; but we think it exceedingly desirable that five or six, or more families should join the mission, as soon as may be practicable, that at least the larger and more important places may be occupied.

We would again suggest the expediency of sending out physicians to this country as missionaries. They will always have some important advantages, in whatever part of the country they may live. We could wish also that pious merchants and tradesmen might be induced to settle in the country. While they would not be missionaries in name, nor dependent on the missionary society for their support, they would in fact be very important auxiliaries in the missionary work, and would have rare opportunities for doing good to the souls of men. Worldly men, merchants and mechanics, come to these countries, learn the languages, and engage in business, for the sake of worldly gain: and why should not enterprising Christian men, of useful occupations, do the same for the sake of Christ and the gospel? Our lamented friend Wortabet was more extensively known, and his influence and usefulness were manifestly increased, from the circumstance of his being engaged in business.

In conclusion, we would entreat all our Christian friends to unite with us in praying for the outpouring of the Holy Spirit in this country, and that men may be raised up from the midst of the people themselves, who, without needing to wait, as *we* must do, to acquire difficult languages, may go forth at once, through the length and the breadth of the land, preaching the gospel, distributing Scriptures and tracts, and establishing schools; and thus, with God's blessing, preparing the way for the general revival of pure and undefiled religion.

#### JOURNAL OF MR. THOMSON DURING HIS VISIT TO JERUSALEM.

THE number for April, p. 126, contained a letter from Mr. Thomson, furnishing some general account of his journey to Jerusalem, in company with Mr. Nicolayson, of the London Jews Society, during the spring of last year, and of his return to Beyroot. It has also been stated that he contemplated commencing a station in the former city, and that in December last he was waiting at Beyroot only till he

should be so far restored from a fever, as to be able to endure the fatigue of removing his family. Mr. Nicolayson had already established himself in the holy city.

The following extracts begin with Mr. Thomson's arrival at Jerusalem.

*Introduction to the Church of the Holy Sepulchre.*

April 6, 1833. It will be necessary in order to understand the transactions of this and the following eight or ten days, to keep in mind that they form part of the ceremonies of the "Great week," commemorative of the interesting scenes which preceded, attended, and followed our Lord's crucifixion. We found the city crowded with pilgrims, now in the zenith of their religious festivities. Every nook and corner within the walls was literally stowed full of these idle "Hadgee," so that we found some difficulty in obtaining a room. But, leaving our servants to adjust this matter with the superior of the Greek convent, we immediately hastened to the "grand centre of the Christian world,"—the "church of the holy sepulchre."

Being Franks, we were permitted to enter without question by the Turkish guard who kept the door, and had little to do but to keep ourselves in the living current, which soon landed us in the great rotunda, at the foot of the sepulchre itself. Here, we were met by Papa Isa Petros, the learned Greek priest so frequently mentioned in the journals of Mr. Fisk, and the early missionaries. Being familiarly acquainted with Mr. Nicolayson, he conducted us immediately into the Greek chapel, which occupies the east limb of the cross made by the whole edifice. I was not a little surprised, and shocked, at the manner in which a path was made for us. The entire body of the church through which we had to pass on our way to the "sanctum sanctorum," at the east end of the chapel, was wedged full: but we were Franks, wore a hat and pantaloons, and therefore a way must be made for us at all events. Turkish officers preceded us, beating the people over the heads with large rods, and to the floor in a moment the cringing multitude sank, whilst we were hurried over them I scarcely knew how. There was no time to reflect, for the crowd rose up immediately behind us, and forced us onward. In this singular manner we reached, without injury, I believe, of either life or limb, the "sanctum," which is elevated

two or three steps, and separated from the rest of the chapel by a row of pillars and a temporary curtaining.

The scene now presented had all the thrilling interest of entire novelty. Such splendor I had never before beheld. By the aid of numerous burning lamps the whole apartment seemed to blaze with burnished gold; and in fact, the walls were nearly covered with gilt. A large altar occupied the centre, covered with gold cloth, and decorated with censers, golden candlesticks, and splendid crucifixes. A bench of bishops lined the west end of the room, and their dark robes flowing down to their feet, contrasted finely with their gray hairs, and long silvery beards, and gave them a truly venerable appearance. Two priests were waving, or more accurately *swinging* before them their golden censers, when we entered, and the cloud of incense went wreathing and curling to the lofty dome, and filled the whole room with a strong aromatic smell. This ceremony was repeated after every successive act of this singular drama. In a short time the whole priesthood of those denominations which unite in these ceremonies, were collected, and after laying aside their outer garments behind the altar, and carefully adjusting their clerical dress, with lighted taper in hand, they stood prepared for the grand feat of the day. In single file, seventy priests now made their appearance, in gorgeous robes of gold and silver texture interspersed with scarlet; and with great pomp marched out into the body of the church, the officers going before and beating the people over their heads to prepare a passage. Slowly they worked their way down the north side of the church, and in five minutes returned by the other; and having performed this errandless journey to the opposite side of the house and back again, they laid aside their robes, extinguished their tapers, and the multitude dispersed, greatly *enlightened* by—a vast number of torches, and edified by a devout exhibition of splendid canonicals.

There was not the least solemnity in the whole scene. Even Papa Isa, in his canonicals, and with torch in hand, conversed with us in a loud and unembarrassed strain, and made many inquiries about our health, the journey, Ibrahim Pasha, and the war; whilst the people in the other part of the church were either talking, laughing, praying, or chanting, as suited their convenience. The noise was perfectly astounding to American ears. I would have taken it for an auc-

tion room, or the exhibition of a travelling show, much sooner than for an assembly engaged in the worship of God. The emotions excited by this first visit to the reputed tomb of our Savior, differed widely from all my anticipations. I was taken entirely by surprise, and so overwhelmed by the ridiculous features of the farce, as to feel at first an almost irresistible propensity to laugh. But surprise and astonishment soon gave place to more painful feelings, and I left the church, humbled to the dust and almost ashamed of the Christian name.

#### *Ceremonies of Palm-Sunday.*

7. After prayers in our own room, we visited the church to see what was transacting there. In the large square court in front of the door, and even within the very precincts of the temple itself, were shops of trinkets for the pilgrims, consisting mostly of beads and crucifixes of mother-of-pearl, rings for the wrists and ankles, and all sorts of eatables—*oranges, dates, figs, cake, and sherbert*; and in spite of the sacredness of the day, each vender was crying off his wares as though it were in a bazar, and on an ordinary day. "Ye have made it a den of thieves," thought I, as I passed into the church. The door was guarded as on yesterday by armed Turks, and patrols were constantly on the alert to keep these good pilgrims in order. Within, the crowd was immense. Every nook and corner, every window and gallery of this great building, was crowded. When this vast mass lost its equilibrium, and began to move in any direction, the pressure was tremendous and even dangerous, and the screaming of women and children frightful. Very soon after entering the church, I saw a great number of banners slowly moving through the crowd, and taking their stations around the "holy sepulchre." One celebrated the annunciation, another the birth of our Savior. I saw the Madonna on one, with the babe in her arms, fleeing into Egypt; and his presentation in the temple was the subject of another; and all were designed to commemorate some event in the life, death, resurrection, and ascension of our blessed Redeemer. Gold crosses and the Holy Bible in a splendid dress were also carried in the procession, while two priests waved their smoking censers continually before the venerable bishops. Several priests carried large olive branches, whose leaves they kept constantly stripping off, and scattering amongst the deluded people; and the

eagerness with which the latter strove for a single leaf of the consecrated olive, was apparently far greater than if it had been gold. The whole multitude "had palm branches in their hands," generally platted into fanciful shapes, and frequently three or four feet long. Into these they thrust lighted tapers, and when they could get a leaf of the consecrated olive, they wreathed that in likewise.

After the procession had moved several times round the sepulchre, they came out into that part of the edifice, where they say the body of our Savior was laid to be prepared for the tomb, after it had been taken down from the cross. Bishops, priests, and after them the people, kneeled down upon the marble slab, upon which they pretend the body was washed, and kissed it in the most devout manner; some threw themselves down upon it, rubbing their hands and faces over it, whilst others did the same with their handkerchiefs and palm branches, desiring, as I was afterwards informed, to convey some of its wonderful virtues to their distant friends. In the mean time, holy-water was sprinkled plentifully over the crowd, a liberal share of which fell upon my unbelieving face, and really had a very agreeable fragrance. I supposed it to be very much indebted to the otto of roses for all its virtuous qualities.

There was one peculiarity which distinguished this day's work from all the rest. The females kept up that kind of screaming, or wailing, which is peculiarly oriental, and is heard with little variation at their weddings, funerals, and family mournings. It would, at times, entirely die away; and then, from a low murmur, gradually increase until the whole womanhood present, did their utmost at the top of their voices, and this vast church, to its deepest cells, rung again. The cry more nearly resembles the tremulous wailing of the screech-owl, than any thing I can now recollect. I have heard it repeatedly, and often endeavored to imitate it, but it completely sets at defiance all the vocal powers of western organs.

But I must close this long and I fear unsatisfactory detail. It is some consolation, however, that, just in proportion as I fail to spread out the living reality before you, in the same degree shall I abate from the humiliation and keen anguish with which your benevolent heart must have been grieved, had you been, as I was, an actual spectator. These are the scenes, that try the missionary's soul; and with something more like de-



spondency than I ever recollect to have felt, I surveyed the full cost of the war which I had undertaken. Against these foolish, abominable, but pompous and highly imposing idolatries, I am to contend, until the great Captain of Salvation shall bid me lay aside my armor and enter into rest. But the Christian soldier should not despond. He goes not on this war upon his own charges. Therefore to the battle. Clad in the panoply of God, which is mighty to the pulling down of the strong holds of sin and Satan, "wrestle manfully against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Be strong in the Lord.

"The saints in all this glorious war,  
Are conquerors though they die."

#### *Description of the Church of the Holy Sepulchre.*

10. No traveller ever thinks of leaving Jerusalem without visiting the "Church of the Holy Sepulchre." It is in fact the grand centre of attraction to all who land on the shores of Palestine; and as many of your readers are probably as ignorant of what this venerated temple contains, as I was previous to my visit, a brief description will not be unacceptable.

The location of this celebrated church is in the northwest quarter of the city, though at considerable distance from either wall. Of course it is pretended by all the oriental churches, as well as by the Catholics, that its site is on Calvary, covering not only the spot where our Savior was crucified, but also the tomb in the garden where he was buried. The external edifice merits no description, being entirely concealed by the surrounding houses. Its two domes, however, the one covered with lead, and the other with the common roof of the country, have an imposing appearance when viewed from any of the adjacent mountains. The only entrance is on the south, immediately in front of which is a paved court about one hundred feet square, which is crowded with all sorts of trinkets for the pilgrims, at the season when they are in the city. You will not fail to notice as you enter, the lofty, iron-coated folding doors, only one of which is kept open, and that securely guarded by armed Turks.

The first object that will arrest your attention within the sacred inclosure, is a rose-colored marble slab, surrounded

by a slight iron railing, and decorated with enormous candlesticks holding lighted wax candles, eight or ten feet long and three or four inches thick. Upon this identical slab, it is affirmed that the body of our blessed Savior was laid, when taken down from the cross to be prepared for burial. By its side, thousands and tens of thousands bow the knee, kiss the sacred relic, reverently cross themselves, and say their prayers over it with great apparent solemnity.

Turning a little to the east, and ascending by a flight of seventeen steps, you "plant your feet on Calvary's height." This is a beautiful room, about forty feet long, at the east end of which, on an elevated recess, is shewn the holes where the three crosses were erected. The middle one is surrounded by a circular gold plate, having a hole in the centre, through which the devout pilgrim is permitted to thrust his hand, and feel the rock upon which the cross was planted. Here the same round of prayers, crosses, and kisses, as at the marble slab, attests the faith and piety of the pilgrim. A few feet to the right, is the fissure in the rock that was rent, and in the room immediately under, the same fissure is shown, but so much enlarged, that, as I was seriously informed, the skull of our forefather Adam, which had been confined here ever since his death, was allowed to escape at the time of the crucifixion; and further, that this wonderful rent, actually terminated in the bottomless pit. This is quite as likely, as that the identical holes of the three crosses should be preserved; that they should be on a *hill fifteen feet high*, which is yet no hill, but an arch of stone, forming part of the church! and that they, together with the rent rocks, should all be within a space of *ten feet*! The faith that is sufficient to believe the one, will not stagger at the other. The floor of this room is paved with various colored marble, in singular and mystical combinations; the walls are decorated with pictures, crucifixes, and images; the ceiling is hung full of beautiful lamps, and being partially secluded from light and noise, it was to me, by far the most affecting spot within the church. Few apparently visit this spot. They will have nothing to do with Christ crucified.

Having descended from this artificial mount, and turning to the east, the next object is the "pillar of flagellation," a fragment of a plain granite pillar, to which the hierophants say our Lord was bound to be scourged. Near this is the passage to St. Helena's chapel, to which

you descend by twenty-three steps. It is an irregular, but perfectly plain room, dark, damp, and silent as the tomb. A solitary lamp burning before a large cross, threw a trembling light about the room, half revealing some faded paintings of knights, saints, and martyrs. There is nothing, however, to be seen here worth a moment's delay, and passing still further eastward, and descending twelve steps more, you are in the "cave of the holy cross." This *appears* to be a real cave, and owes all its celebrity to the tradition, that, after a vast deal of anxious research, the pious mother of Constantine here discovered the genuine cross, to the great joy of the Christian world. A large cross, erected at the east end of the cave, is said to contain a portion of the real one, upon which our Savior was suspended. But I did not stop to examine into the affair, because I possess no skill in such antiquities and less relish for such employment.

Returning through St. Helen's, and turning to the north, along the circular passage which we have hitherto pursued, we are led entirely round the eastern and northern sections of this vast edifice. Every few steps there is a little recess in the wall, into which you must not fail to enter, and in the twilight of a solitary lamp, survey the dim outline of some hallowed relic of antiquity, half concealed, and securely protected by wicker-work from the touch of the profane multitude. Further progress in this direction being interrupted by the Latin chapel, which requires no particular description, you enter the apartment in which the priests have located the sepulchre itself. This is a large circular space, supported by seventeen or eighteen perfectly unclassical columns, and terminating above in a splendid dome at least sixty feet high.

Directly under this dome is the house which covers the tomb. It is an oblong parallelogram, longest from east to west, about twenty feet high, I should judge, and somewhat longer. At the west end small chapels are erected for the accommodation of the Copts, Abyssinians, Maronites, and all others who are too poor to purchase more splendid apartments. There is not the slightest resemblance to the "new tomb hewn out in a rock:" for, instead of the dark limestone of the country, you behold a large marble house, splendidly decorated with all the trumpery of Romish and oriental idolatry. Nor is the matter at all mended upon entering, which you do by a low door at the east end. After putting off your

shoes, and dropping a piece of money into the hand of the surly door-keeper, we were permitted to pass. The interior is divided into two apartments, and in the first, we were shewn the marble block upon which the angel sat when he announced the resurrection—"He is risen; he is not here; behold the place where they laid him." The tomb itself is in the inner apartment, to which you are introduced by another very low door. Here I must employ the words of another, for when I visited it the crowd of pilgrims was so great, that I could not remain a quarter of a minute in any one position, and the air was not capable of sustaining life for any length of time. The room is not more than six, or seven feet square, yet forty-four large burning lamps were crowded into the small space above, and by their smoke and heat, together with the crowd of pilgrims below, rendered the air intolerably offensive. Dr. Richardson, however, was more fortunate in being permitted to visit it alone, and he informs us that the tomb is an unornamented, white marble sarcophagus, slightly tinged with blue, six feet one inch and three quarters long, three feet three quarters of an inch wide, and two feet one inch and a quarter deep. This is quite the extreme of accuracy, especially in a popular narrative; but everything respecting so celebrated an imposition, is invested with an unusual degree of interest. That it is a most gross imposition there can be no doubt; for the sarcophagus being white marble, it is utterly impossible that it could have formed part of that "new tomb which was hewn out in a" dark limestone "rock."

Immediately east of the tomb is the magnificent chapel of the Greek church, which exhibits a greater display of gilding, massive gold and silver crucifixes, censers, and candlesticks, than any church that I have ever visited. The Armenians unite with the Greeks, while the Latins have a separate chapel in the north wing of the edifice. Their worship is enlivened by the deep and thrilling tones of a fine organ.

#### *Remarks on the Idolatrous Worship of the Pilgrims—Base Impositions.*

All the chapels, except the two just named, are common to Christians of every denomination; and in them may be seen, at almost any time during the "great week," the representatives of nearly every sect in the world, except enlightened Protestants. At the same

shrine of idolatrous superstition bows the exclusive and subtle Jesuit, the pompous Greek, the austere and zealous Armenian, the poor Copt, and the timid, dark-skinned Abyssinian. The worship of each is very similar—heat without light, sound without sense, form destitute of power, a body without a soul. For myself, I would as soon have performed my devotions in a pagoda or at idol's horrid fane, as in this same "church of the Holy Sepulchre;" and I have more reasons for this aversion, than time will allow me to state, or you would have patience to read.

On the supposition, that all the traditions respecting this place were true, and that this edifice actually contains all the relics which it claims, and ten thousand more like them, it could not be proper to afford the slightest countenance to the abominable idolatry to which they are now perverted. In the estimation of God, I do not believe there is more offensive idolatry upon the face of the earth, or more unseemly and indecent behavior in any heathen temple, than in this same church, profanely styled *holy*. Could any enlightened Christian, beholding these abominations with his own eyes, bow down and kiss the marble slab, or kneel at the foot of the cross, or prostrate himself upon the tomb? Nay, would he not rather, had he it in his power, break them in pieces, as the good Hezekiah "broke in pieces the brazen serpent which Moses had made?" and why? because, "*unto those days the children of Israel did burn incense to it.*" How striking the resemblance between the paganized Christian, waving his smoking censer before a wooden or golden cross, and the old Jewish idolater, burning incense at the shrine of that eminent type, the brazen serpent!

But with the elegant and accurate Dr. Richardson, and nearly all the Protestant travellers, I am thoroughly convinced, that the whole affair is an entire fabrication. From the New Testament we know, that Christ was crucified *without* the ancient city; and Josephus is worthy of all credit, when he says that the wall of the city passed by, or near, the sepulchres of the kings, which are about a mile to the north of the "church of the sepulchre," and of course Calvary must have been still further from its present location *within* the church. This subject is ably discussed in the "Modern Traveller," to which I must refer you, if it is a point of sufficient interest to excite investigation. I will only observe

further, that with all the light to be gathered from tourists, geographers, and Josephus, and with the Bible, by far the best of all, in my hand, I have again and again, walked around this sacred city, viewed it from every point, and ascending mount Olivet, surveyed the whole at one glance by the aid of my glass, and have returned from every examination more firmly convinced than before, that the whole superstitious pretence about the location of Calvary, the sepulchre, &c., is a vile imposition.

It is quite likely that this will appear to many a question of very little importance; and some may be ready to ask, why a missionary, sent to offer salvation to perishing sinners, should trouble himself with it? Such questions will very readily arise in America, where nearly all the out-door work of the church is finished: but in this dark and superstitious land, the case is very different. We are obliged to attend to such things, because it is trifles like these, yea, *these very trifles*, that rise up like towering Alps between us and the hearts of the people. It is a fact, that a large proportion of the religious, or rather irreligious, principles of the people stand connected with the lies and impositions practised within that building. Thither their hopes and affections tend; thither tens of thousands go up to obtain the pardon of their sins; and there, at the tomb or the cross, they lull their consciences to sleep, never more to be awakened until it is forever too late. A full and convincing exposure of these abominable impositions would have as direct a tendency to open the eyes of the people, as anything which we could do; and in this view it becomes a question of immense moment.

Besides, it is the superstitious reverence for this place, the gross idolatry connected with it, and the indecent carousings of pilgrims, which form the great stumbling block in the way of the thousands of the children of Abraham, and the followers of the false prophet, not only in this city, but throughout the country. They both alike abhor idolatry, and when the claims of Christianity are urged upon them, they triumphantly, and with ineffable scorn, point you to the "church of the holy sepulchre." Whatever the advocates of image-worship may say in justification of the practice, in the estimation of Jews and Mussulmans, it is downright idolatry. It is in vain that we join them in condemning the practice; the only effect is to con-

vince them that we are infidels. They have never seen, nor heard of such Christians in all their lives.

The same superstition sustains these numerous, rich, and powerful convents, swarming with monks, who stand at the head of every street, like so many sentinels of the prince of darkness, to warn the people against God's holy word and the coming of the Sun of Righteousness. The ample revenues of these prisons of truth and knowledge depend almost entirely upon the number of pilgrims who come to buy the pardon of all their guilt. "Oh," said one of their priestly inmates to me, "if the pilgrims do not come, what will become of us? We shall all starve to death." And I verily believe that the "strong man armed" will hold possession of his palaces, until he is starved out. In these castles he has collected all his artillery; and from them has arisen all the persecution which this mission has suffered. Nor do we now anticipate opposition from any other quarter. To dry up the little streams, which support these convents, therefore, is a work of the highest importance to the final success of the gospel. Other reasons there are, which render this a subject of deep interest to the visitor, and especially to the missionary in the holy land; but they cannot be mentioned. Enough, and more, has been said already; and I close by commending the poor people in this country and all that may be attempted for their benefit to the prayers of the pious in free, enlightened, and happy America.

[To be continued.]

### Maharattas.

#### EXTRACTS FROM THE GENERAL LETTER OF THE MISSIONARIES, DATED AT BOMBAY, SEPT. 2d, 1833.

AFTER noticing their labors in preaching, which have been performed during the year as usual, in the mission chapel, in the bazars, by the way-side, at idol-temples, and on tours in the surrounding villages, the missionaries remark on the

#### *Success attending the Word.*

The word of the Lord will not return unto him void, but shall accomplish that whereunto he sent it. In confirmation of this truth we may mention that yesterday a Mohammedan (a Fukeer) was baptised and received into the church of

Christ in connection with our brethren of the Scottish mission in Bombay. This individual was first enlightened in the knowledge of the truth by means of the New Testament, a copy of which was given to him by Mr. Garrett, about eight or ten years ago. The good seed has at last sprung up, and we hope, to bear fruit to the glory of God. There are others who, we doubt not, will ere long show that they too have not received the grace of God in vain.

For some months past the teachers of our schools in Bombay and some others have attended at the chapel on Tuesdays for the purpose of improving in music. A brahmin in the employ of the mission devotes a portion of time daily to instructing the members of the mission in native music, who in turn instruct the teachers of the schools. The native tunes (of which there is no lack) are much better adapted to the language than our tunes. A new edition of hymns for public worship has been prepared, and although not free from imperfection, we hope in time to have them such as we could wish. We cannot, however, expect to improve our psalmody much, until we shall be better acquainted with native music and versification, and until God shall raise up from among the natives themselves some, who being imbued with the spirit of Christ, shall be able to aid in this matter. The teachers are more disposed to attempt to sing the hymns we now have, than those which were formerly used and set to our music. We have observed that the singing attracts the passers by, who sometimes stay to hear a part of the discourse which follows.

The schools in Bombay and on the continent are represented as flourishing and well attended both by boys and girls, though none of the pupils give evidence of conversion to God.

#### *Distribution of Scriptures and Tracts— General influence of the Mission.*

The distribution of the Scriptures and tracts has been continued as formerly. The demand we think is on the increase. There is no difficulty in distributing the Scriptures or tracts now in Bombay or on the continent, arising from the natives themselves, as they, with very few exceptions, gladly receive them. We are not aware that any of them solicit the Scriptures with a view of selling them again; but should they do so, the



word of God in that case will not be lost; it will be in the possession of some one, who may be disposed to make a more proper use of it than the seller. Among many of the more enlightened of the natives there is a desire to possess the whole of our sacred book. We hope ere long to be enabled to meet the demand. We have distributed a few copies of the New Testament in Hindoostanee and of the Psalms in Persian among the Mussulmans. They are not generally willing to receive tracts from us, thinking, perhaps, "that if they contain any thing except what is in the Koran, they ought to be destroyed, and if they contain only what is in the Koran, they are useless and still should be destroyed."

One would think that they would be more desirous to obtain the Scriptures than they are, especially since they acknowledge that the Gospels and the Psalms were given by God, the former to Christians and the latter to David; but such is their indifference to the subject of the Christian religion, and their pride in their own, that they feel little or no disposition to inquire about it. A lover of the Koran is, however, not beyond the reach of divine grace, nor the power of the gospel.

From all we see and hear, it seems evident to us, that the state of things is not stationary here. Education is on the increase; books and tracts of various descriptions on religious and moral and scientific subjects are multiplying; the stores of English literature are becoming more and more accessible to the people; the press in the native languages is exerting its influence upon the community; and the schools, supported by the natives themselves, the government, and by the friends of missions, are not without a salutary effect. The light which is, in these various ways, being diffused cannot but have a happy effect ultimately upon the people. And when the present generation of old idolaters, who are hardened in sin and confirmed in idolatry, and who obstinately persist in it through ignorance, superstition, pride of family, and fear, shall have sunk into the grave, we hope to find a generation rising up, who will be, in a good degree, under the influence of gospel principles.

Among the Jews, also, the light of divine truth is increasing. A small edition of Exodus, prepared by Mr. Graves, has been printed (lithographed) at our press. Of this edition (the first) 300 copies were printed for the Bombay Bible Society, and at their expense, and

450 at the expense of the American Bible Society, which last we have reserved for our own distribution. The demand for these by the Jews has been great. Another edition is already needed. We are glad to see them so anxious to obtain the word of God in a language which they can understand, and hope that, while they read Moses and the gospels, the Holy Spirit may enlighten their minds and bring them to a saving knowledge of the truth as it is in Jesus. "As concerning the gospel, they are enemies for our sakes; but as touching the election, they are beloved for the father's sakes." We are fully convinced that they can derive, as a people, but little benefit, as yet, from the study of the Scriptures in the original Hebrew, although they are anxious to keep up the knowledge of the language among themselves, and daily repeat their prayers in the Hebrew. They must have the word of God in their vernacular tongue. We hope soon to have an edition of Leviticus also through the press. The Psalms have also been translated by Mr. Graves, but need revision before they are ready for the press.

#### *Deaths in connection with the Mission.*

Since the commencement of the year, one member of the church, Mr. Randall, has died in the faith of Christ, and in the full hope of a glorious resurrection. He had been in connection with the church for four years, and all the time maintained his Christian character. He died at the age of seventy. Two others, members of our congregation, Mr. Baccus and Mr. Hussey, have also died.

The death of Babajee, who was in connection with the mission at Ahmednuggur, is a loss to the cause, and especially to those among whom he labored. The account of his last moments give us every reason to believe that he was to the last a sincere follower of the Lord Jesus Christ. His reward is on high. While we as a mission mourn, that one who was likely to be so useful among his countrymen, has been in the providence of God removed from his labors so soon, yet we rejoice that he lives with his Redeemer on high, and that he is but the first fruits of a mighty multitude who are to be redeemed from among the heathen here, and to die in the Lord.

The removal of such persons from a mission where so much is to be done and where there are so few to labor, is to those who remain a sore affliction. God, however, gave us grace to bear the trial,

and by that grace has enabled us to endure still greater trials. It has pleased him in his wisdom and goodness to remove from our missionary circle another of our number and to take her to her rest. Yes, our sister and companion in labor, Mrs. Stone, is no more on earth. "She rests from her labors and her works do follow her." To us this was a most unexpected event; yet God has done it and we feel assured that He orders all things well for his people and for his church. We would endeavor to bow in humble submission to this and all the dispensations of his providence with which he may be pleased to try us.

The dealings of God towards this mission are and have been such as to try the faith of his servants who labor here, and also of those who contribute to the propagation of the gospel through our instrumentality; yet we are assured that they are all right. We are admonished to do with our might what we have to do, and to be in readiness for the coming of our Lord and Master.

In the midst of our sorrow, we are rejoiced to know that we are still remembered by our patrons in their prayers before God; and that the churches still continue to offer up their supplications for us, that we may be strengthened, encouraged, and comforted, and prospered in our work, and that the name of the Lord may be glorified through our instrumentality among the heathen.

#### *General Survey of the Progress and Prospects of the Mission.*

You are, no doubt, anxious as well as the Christian public, to hear from us a more encouraging account of the work of the Lord among the Hindoos, than we are at present able to give. We would rejoice, if we could tell you that the Holy Spirit has been poured out upon them, and that many of them are turning to the Lord. But this we cannot do. Only one and another, now and then, feels disposed to stem the tide of opposition and scorn, which flows in against all those who set their faces Zion-ward. The rest are still in their blindness, and must remain so until God, in his infinite mercy, breaks the chains which bind them to their idolatry and abominable works.

It may be that some are disposed to think that little has been done, or is doing in the Bombay mission; and that things present rather a discouraging aspect. But this we think is not a just conclusion. Will any one say that Da-

vid did nothing before his death towards the building of the temple, because he did not live to see the work completed, notwithstanding his own private gift of 3,000 talents of gold and 7,000 talents of refined silver, in addition to the 100,000 talents of gold and the thousand thousand talents of silver, and brass and iron without weight, which he had collected for the purpose in his kingly capacity? Or will any one say that the 30,000 Israelites whom Solomon sent into the mountains of Lebanon to cut down timber for the temple did nothing, (although they staid at home two months out of the three); or the 70,000 that bear burdens did nothing, or the 80,000 hewers in the mountains did nothing, or the 3,600 who were overseers did nothing, merely because one stone of the temple was not yet laid upon Mount Moriah? How then came it to pass that all things were made ready for the house of the Lord, so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was building?—These men left their homes, went into the mountains and forests, and there, unobserved by the multitudes in the towns and cities, or unregarded by the passers-by, who only heard the sound of the axe and the hammer, they labored diligently and for a specific object; viz. preparing materials to build the house of the Lord. Every stroke of the hammer and of the axe accomplished something, and although one man did not polish one stone in a day, still every day did something, and the worked moved on as steadily as the hand of time, until the whole was completed. It was not till seven years had rolled away, that the laborers in the mountains saw the object of their labor end in a glorious temple to Jehovah—the glory of the nation and the ornament of the world.

In looking over the records of the mission, we find that the whole number of missionaries who have been in this field since its commencement in 1813, including the four now on the ground, is fourteen; and the whole number of years spent in this field is seventy-six and eight months. This you will observe makes the average life of each missionary in the field to be five years and five months. If we take into the account the time lost by each missionary before he is able to be an efficient laborer, in consequence of sickness in his own person and in his family, and in preparatory study of the language, you will cut off, at least, two years of his missionary life in India. This will leave an average, to each mis-

sionary of the Board in Bombay, only three years and five months of labor, that is, in all, only forty-eight years of missionary labor. In other words you have fourteen missionaries in twenty years performing the labor of forty-eight years, which amounts to the same as two missionaries for twenty years and one for eight. This, then, according to this view of the subject, is the full amount of labor performed by the missionaries of the Board in this field. Let us now cast an eye at what these two missionaries in twenty years and the one for eight years have been enabled to perform. When the first missionaries of the Board arrived at Bombay, although the gospel had been preached in English to the European population for many years previous, and the church of Rome had added many to her members from among the heathen, still the work of evangelizing the heathen was yet to be begun. No part of the Scriptures had been translated, nor was there anything in the shape of a book among the natives, which could give them the least idea of the true God as revealed in the Bible. Every thing was to be done. The wilderness was before them and not one tree had yet been felled. They began without the aid of grammar or dictionary, acquired the language of the people and began to tell the people in their own tongue of the wonderful works and love of God. Since that time two complete editions of the New Testament have been printed, portions of which had, however, passed through several editions; four books of the Old Testament have been translated, two of which only are printed; twenty-six tracts of different descriptions, in the Mahratta language, have been prepared and printed. A mission chapel has been erected in Bombay, in which the gospel has been regularly preached to the natives for more than ten years. The gospel has also been preached not only in the chapel, and in the school-houses, and in the streets, but also on the continent; tours also have been made, in which the missionary has spent weeks at a time, in going from village to village preaching the word of God, and distributing it to those who could read it; so that from beyond Ahmednuggur to Goa your missionaries have preached the gospel of Jesus Christ. Schools also have been established and kept up in which some thousands of children have been taught to read God's word—the average number of children in the schools yearly being about 1,200; and twenty-six persons have

been gathered into the fold of Christ, some of whom sleep in Jesus, and some of whom remain. What invisible effect the preaching of your missionaries or the distribution of divine truth in the shape of portions of Scripture and tracts has had upon the people, is not known to them. The great day of the Lord alone can reveal the result of their labors among the Jews, Mohammedans, Hindoos, Parsees, Roman Catholics, and Europeans, by whom they are surrounded.

If it should please the great Head of the Church to send into this field a multitude of laborers, and to permit them to live and labor for twenty years to come, no mind can now well estimate the result of their labors. There is room here for a multitude of laborers, and will any one say there is no need of them? We are glad to find that the Board contemplate sending four more missionaries into this field this year, but what are they among so many millions of heathen, more than double that number are now imperiously demanded. The field is ripe, but where are the laborers? Are there none to say "Here are we Lord send us." With united hearts and voices we would say, Come. One little spot in the wilderness has been cleared. Some stones have been dug out of the quarry and are preparing for the building; but how can the building rise, or how can the work proceed without laborers? "Who then is willing to consecrate his service this day unto the Lord" in rearing a spiritual temple to Jehovah in this dark land? Reader, has the Lord need of thee? What thou doest, do quickly.

The whole amount of printing done at our press from January 1st to June 30th is, in Mahratta 6,950 copies, containing 661,600 pages—English religious works 5,700 copies, containing 272,700 pages. Other printing has been done to the amount of 2,600 pages.

During the past months of this year the families of the mission have had interruption by sickness. At present we all enjoy tolerably good health, and are enabled through the good Providence of God, to attend to all our regular duties again. May He, whose we are, strengthen us for every good word and work, and make us successful in winning souls to the Savior.

This mission is about to be re-inforced by the return of Mr. and Mrs. Graves and the accession of one new missionary and other laborers in different departments.

### Western Africa.

#### REPORT OF MESSRS. WILSON AND WYNKOOP.

A general view of the interesting field which Providence seems to be opening for missionary enterprise on the western coast of Africa together with the object for which Messrs. Wilson and Wynkoop were to visit that coast, were given in the Instructions of the Prudential Committee, delivered to them previously to their embarkation, in November last, and inserted in the last volume of this work, p. 399. These brethren, after visiting Liberia, and touching at most of the important native towns between that place and Cape Palmas, thus exploring about 300 miles of the coast, and having experienced much of the goodness of the Lord, both on their voyages and in Africa, arrived in New York, on their return to this country, on the 13th of April.

They embarked at Baltimore, November 28th, 1833, and arrived at Monrovia, January 28th, 1834.

#### *Reasons for preferring Cape Palmas as a Site for a Missionary Station.*

From the time of our arrival until the 9th of March, we were employed in acquiring information concerning the country along the coast, from Grand Cape Mount, on the northern boundary of Liberia, to Cape Palmas, embracing a distance of something like three hundred miles; and also in taking measures for the commencement of a mission. The principal places we visited within the bounds just mentioned, were Cape Mount, Monrovia, Caldwell, Grand Bassa, Grand Sesters, Rock Town, and Cape Palmas. Besides these we had opportunity to see and converse with the kings and head-men of all the intermediate towns of any considerable importance along the coast. The place we fixed upon, as the most suitable, in our judgment, for the commencement of missionary operations, is Cape Palmas; and the only step taken is for the erection of a mission-house at that place. The considerations which induced us to select this place will be briefly enumerated.

We were induced to believe that it would prove more healthful, than any other place we had visited; a consideration, as will be inferred from a subsequent part of this report, of no ordinary importance. In this, however, we may

be disappointed, as there had not, when we left the place, been a fair experiment made. But as far as our observation extended, the country thereabouts, is certainly free, in a great measure, from the ordinary indications of a sickly region. It is high, open, cultivated, without marshes and those heavy night dews, which, at Monrovia and Sierra Leone, are regarded as the fertile sources of disease.

The natives on this part of the coast are much more intelligent and numerous than those further to the windward, and are universally desirous of schools. The situation of Cape Palmas is a dividing point, and will afford an easy access to both the leeward and windward coasts, and perhaps is the most favorable point for extending missionary operations into the interior.

Lastly, it is the only point suitable for the head-quarters of extensive missionary operations within the bounds of an American settlement, not previously occupied by missionary societies. The agent of the Maryland Colonization Society has purchased a territory at Cape Palmas embracing about twenty square miles: and a settlement is commencing under favorable auspices. A fort will be built, and a small settlement formed at the outset, just by the side of a very large and populous native town. The site chosen for the mission settlement is half a mile distant, on an elevated ground, and fronting the sea on the south side. Six acres of land have been tendered by the Agent of the Colony for the purposes of the mission; which, together with the elevation of the ground, its apparent healthiness, and its distance from both the colony and the native settlements, render it altogether as suitable a place as could be desired.

It is true we had very serious doubts as to the expediency of taking any measures for the immediate erection of the house in the neighborhood of the colony; first, from apprehensions that the colony might embarrass our future efforts for the improvement of the natives; and in the second place, we had fears, lest, in case of any contest between the colonists and the natives, the latter might be tempted to destroy it, situated as it would be out of the protection of the colony. Any apprehension, however, that might be entertained of violence to a missionary establishment from the natives, would be greatly relieved by the consideration, that they manifested a strong desire for the education of their children, and we took all the pains we



could to impress the mind of the king and his people with the fact, that the mission is to be entirely distinct from the colony, and will be identified with the interest of the natives. We also engaged a prudent, judicious man to occupy the mission-house, after it should be finished, until the missionaries should come out. We did not act in this case without the advice of several American settlers, on whose judgment we could rely. Though we have doubts, as expressed above, of the expediency, as a general thing, of missionary establishments within the American colonies on the African coast, it seemed to us necessary to have one station at least in such settlement. If all parts of the country should prove as unhealthful as Liberia and Sierra Leone, and other places which have already been tried, and require as long a time for acclimation, we do not see that this measure could be dispensed with.

There are, within the bounds of this newly purchased territory, three native towns, embracing a population of not less, perhaps, than three or four thousand. Of this population probably 1,000 or 1,500 are children of a suitable age for the commencement of their education, and who would all be desirous of the privilege of attending school. One of the stipulated articles in the purchase of the land, was that a school should be established in each one of these towns; and the Agent of the colony has invited your Board, through us, to redeem this pledge. One of these towns is about eight miles from the American settlement. The other is distant about twenty, a town well known by merchantmen as an important trading mart, situated at the mouth of a large river, and commanding more intercourse with the interior tribes, than any other town on this part of the coast. The king of this town was present at the negotiation for the land for the Maryland colony, and told us he was desirous of having a school for the children in his town. He speaks imperfect English, and appreciates the importance of education. We think that he will afford every facility in his power to a missionary in that place.

We will now notice in their order the several topics to which our attention was especially directed in our Instructions, and which we made special objects of inquiry during our stay on the coast.

I. *The nature of the Superstitions of the Natives, and the hold which they have taken upon their minds.*

We could not ascertain from any of the natives with whom we conversed, that they have at present any distinct ideas about a future state, except such as can be traced to information derived from nominally Christian people who have visited the coast. It is true that, in several of the places we visited, they are in the habit of carrying food stately to the graves of their deceased friends; but we regard this rather as the result of a habit, come down from their ancestors, than of any fixed belief in the continued existence of the deceased. On one occasion, a native who visited the grave of a distinguished king with us, acknowledged that he did not believe that the food we saw there was consumed by the dead, but that the *gregree man*, who stately visited the place for pretended conference with the spirit of the dead, was the eater of it.

They uniformly ascribe the works of creation to God. But they regard the devil as the author of all providence. Hence will be seen at every entrance into their towns a *gregree pole*, with a rag upon it, or something of the kind, either to prevent his entrance, or to conciliate his favor. They never open trade on board of a ship, without pouring a libation of rum into the water, as a portion which the devil is particularly pleased with. They wear around their necks and wrists *gregrees*, a small piece of horn, rag, or something of the kind, which has been consecrated by a priest; and they look upon it as a protection against all species of danger.

They have consecrated rocks and trees, where they go to perform some kind of religious ceremony, the particular nature of which is not known, as it is always performed in secret. The trees and rocks are not to be understood as the objects of worship, but the place where it is performed.

Along the leeward coast, between Cape Palmas and the Bight of Benin, we were informed that the natives have idols, and are in the habit of worshipping alligators, sharks, and other fishes, and stately offer children as a sacrifice to them. We saw nothing of this in our researches.

The *gregree* worship we do not regard as having a very strong hold upon the minds of the people. Many of the head-men, who have been much among Americans and Europeans, have thrown aside their *gregrees*. Several, at our persuasion, desisted from wearing them. Some gave them to us for nothing, and others sold them for mere trifles. In

almost all cases they would be dispensed with, if their inefficacy was made known. We are disposed to think, upon the whole, that the superstitions of the native Africans will be among the smaller obstacles to the spread of Christianity among them. Indeed, the truth concerning them is, they possess little or no religion; and in this respect they are peculiarly ready to receive the gospel.

## II. *The Nature of their Vices.*

On this topic we regret exceedingly the necessity we are under of reporting, that, besides many vices peculiar to the natives of western Africa, as such, the natives along the coast are thoroughly indoctrinated and practised in many of the most flagrant vices of civilized society. Theft, lying, cheating, stealing, quarrelling, swearing, are prominent features in their present character. Intemperance is rare, but there are abundant reasons to fear that this will ere long, unless counteracted by religious principles, become the great sin of Africa. The sin of laziness, which is so universally charged upon Africans, is by no means applicable to the maritime tribes. We never saw a more sprightly, active set of men any where. They are always eager to engage in work, and we believe nothing is wanting to make them an industrious people, but suitable motives. Adultery and fornication are seldom known, and when detected are severely punished. The people generally regard it as an undoubted privilege to cheat or steal from a stranger when they can; and they seem to entertain no scruples in telling a lie to cover the crime. But when stealing is spoken of as a prominent vice, it ought to be with some qualification. They seldom steal from each other, and when this does occur, if discovered, it is always punished. Nor will they cheat a foreigner in whose service they have been engaged for some time, and who has been kind to them. Under such circumstances they may be trusted to almost any extent.

## III. *Their Social Condition.*

Polygamy is universal. A man's importance in society is according to the number of his wives. These are regarded as his property, and are in reality his servants. They are usually purchased at a very early age. One of the wives in any family is the mistress of the others, and is honored by them as such. They are all in strict subjection to their husbands, and not unfrequently are se-

verely chastised for the slightest offence. We could not ascertain that there are jealousies or quarrels among the wives of one man. Nor is this so surprising as it might seem at first view, for there is neither honor or profit in being a wife in Africa. Parents appear to be affectionate to their children. The aged are much revered. In the transactions of all important business the old men take the lead and their sentiments usually determine the result.

The Africans commonly discover a very strong attachment to each other as friends, relatives, and countrymen, notwithstanding the withering influence so long exerted by the slave-trade.

## IV. *The various Languages of the Natives.*

Between the Galinas river, thirty miles north of Grand Cape Mount, and the river Cavally, thirty miles south, to the leeward of Cape Palmas, a distance of more than four hundred miles, there are five distinct languages spoken, the Vey, the Dey, the Bassa, the Kroo, and what is commonly called the Cape-Palmas language. How far these languages extend into the interior, we could not satisfactorily ascertain. One or two of them, the Vey and the Bassa, we know to be spoken to a considerable distance into the interior. Of these five, the Kroo is much the most extensive, being spoken, less or more, from Sierra Leone to the Bight of Benin. All these languages are simple and similar in their structure, but very imperfect.

It will, we think, be impossible to communicate many ideas on the subject of religion, or any other general subject, through the medium of these languages, without adopting a large number of English terms. This circumstance, together with several others, which it will be well to mention, induce the belief that ere long the English language will become the most common, if not the only language along the coast. The English and American colonies, forts, and trading settlements will contribute materially towards this result. The number of trading vessels from Great Britain and America, have already done much towards spreading the English language. The natives themselves regard it as a kind of accomplishment; it is a stepping-stone to honor at home, and a certain means of procuring employment on board foreign vessels.

But, however probable it is that the English language will ultimately become

prevalent among the people along the coast, this will by no means supersede the necessity of missionaries acquiring the native languages. It will not be difficult to acquire a thorough knowledge of them.

At Grand Cape Mount we found a school for teaching the Arabic, taught by a Foulah man, whose tribe resides near Sierra Leone. The Foulahs, with a class who call themselves Mandingo men, (the African word for Mohammedan or Mussulman) are indefatigable in spreading this language over western Africa. Whether it is classic Arabic which they teach, or modern Arabic, or only the Arabic characters used to write the different languages of the country, we could not ascertain; but the zeal which the teachers manifest in extending it, and the diligence with which it is studied, exhibit a most encouraging aptitude for learning. These facts also evince the expediency of a missionary to that part of the coast being well acquainted with the Arabic language.

The Vey people, the tribe residing on Grand Cape Mount, have recently invented a system of writing entirely new, and altogether different from any other we have seen; in which, although it is not more than two years since it was first invented, they write letters and books. Some of their characters resemble the Arabic, some resemble Hebrew letters, others Greek, but all of them, except those resembling the Arabic, are merely fanciful. The alphabet is syllabic.

A specimen of native writing in this newly-invented alphabet has been left at the Missionary Rooms. The occasion and manner of its being invented, as well as the characteristics of this method of writing, are nearly the same as those of the Cherokee alphabet invented by Guess, which is now so generally understood and used by the Indians of that tribe.

#### V. *The relation existing between the interior and maritime tribes.*

The tribes on the sea coast are the merchants or factors for those in the interior; and their knowledge of the principles of trade, and their acquaintance with foreign languages, resulting from their intercourse with Europeans and Americans, render them far superior, in their own estimation, to their neighbors. Still, however, they are jealous and afraid of these very people whom they

affect to hold in contempt. Hence most of the towns on the beach are strongly barricaded, and a watch is constantly kept to prevent surprise. Great pains are taken by the people on the coast to prevent any intercourse between foreigners and the tribes in the interior, doubtless for the purpose of keeping them in ignorance, and of monopolizing the whole of the foreign trade.

This circumstance explains the difficulty which travellers have encountered, in all parts of Africa, in exploring the country. In several cases we found the towns on the sea coast connected with others further back in the country, under the same government, and speaking the same language. Generally, however, the towns on the coast are separate from, and entirely independent of all others. The kingdoms in the interior are commonly more extensive, and are more formidable than those on the coast. A Christian traveller will encounter much less difficulty from sectional jealousies, after a temporary residence on the coast, where his object will be understood to be the dissemination of Christianity, and not commercial speculation.

#### VI. *The disposition of the people with regard to Schools.*

In answer to this inquiry we are happy in being able to state that along the whole coast, where we have been, we uniformly found the people desirous of schools. And from what we have seen ourselves, and from what we have learned from others, we are induced to believe that there is not a town on the coast where a Christian teacher would not be heartily welcomed. What the motives of the people may be, in particular cases, in desiring schools, and what their views generally are of the nature of an education, we do not pretend to know. But we would confidently say that there is a universal desire, nay an imperious demand for Christian schools. Wherever it was made known to the inhabitants of the towns on the southern coast, that we were going to Cape Palmas for the purpose of teaching the natives, we received applications to send American teachers to their towns. From those to whom we could not promise teachers, we had multiplied, pressing solicitations to receive their sons at Cape Palmas and educate them there. Not unfrequently they asked a written promise to this effect.

The town of Settra Kroo, one of the most important on the coast, sometime

since sent to Monrovia for a teacher, promising at the same time to provide him a house.

At Rock town, where we held an interview with the king and his head men on the subject of establishing a school, they absolutely refused to "set the palaver," or let us go, until we had given them a written promise, that a teacher should be sent them, if possible. And after we were distant two hundred miles on our way home, we received a message from them, reminding us of the promise.

This desire for schools has, doubtless, grown out of an acquaintance with civilized nations. The people have thus been led to appreciate the advantages which education confers. And if one may judge from the example of a few natives whom we have seen pursuing their education, and the earnestness and facility with which they learn, we cannot think that any judicious effort to meet their desires in this respect will be fruitless.

#### VII. *How far the Gospel may be preached among the natives.*

We have already remarked that we regard the superstitions of the Africans among the lesser obstacles to the dissemination of Christianity. They must not be considered, however, as no obstacles. The gregree system is a source of profit to a class of men of some influence; and its most important end, with the majority of the men, is to keep the women in strict subordination to their husbands. But when it is known that Christianity is directly opposed to it, and will, if it gets a footing, destroy the "craft" of the men and raise the women to respectability in society, it is altogether probable that opposition will be excited. This opposition, however, must be less violent than it usually is in other pagan countries, where the superstitions of the people are more deeply rooted.

It is probable that in some parts of Western Africa, the *Mohammedan religion* will present a very serious obstacle to the progress of Christianity. Along the coast, however, we were able to discover no traces of it, except at Grand Cape Mount. The rapid progress of this religion, of late years, in the central part of this continent, present a powerful motive to Christian nations to delay no longer to discharge their weighty obligations to its long and deeply injured population, by sending to it the gospel. But

if the superstitions of the natives present but a slight obstacle to the propagation of Christianity, there are other impediments of a much more serious nature.

Of these the *insalubrity of the climate* is one of the most serious. We have already expressed a hope that all parts of the coast will not prove equally unhealthy. If the same pestilential atmosphere which prevails at Messurado, Sierra Leone, and at the entrances of many of the rivers, shall be found along the whole coast, it will present a more formidable obstacle, than all others combined, to the propagation of Christianity. Few, except those who have been eyewitnesses of it, can form any proper conceptions of the agonizing pains and protracted sufferings, which are undergone by many in the process of acclimation. We have seen two of our missionary friends at Monrovia, in the short space of two days, carried to a premature grave; and the graves of others who were cut down on the same spot, before they were allowed to commence their labors, are their only visible memorials. We do not speak thus from any feelings of despondency. No one, whose heart is exercised by Christian compassion, would, after surveying the moral desolations of Africa, hesitate for a moment to endure any amount of sickness and suffering, for the privilege of carrying to them the gospel. We speak thus that the Committee may be fully informed on the subject, and may have special reference to this difficulty in all their plans of missionary operations in that part of the world.

From what we have seen we are disposed to think that Americans generally, who possess good constitutions, may, with proper care, having comfortable houses to protect them from the heat in the "dries" and the chilling rains in the "wets," after a lapse of six months or one year, enjoy tolerable health, and accomplish as great an amount of good in these regions, as in most other parts of the heathen world. And the country along the coast will doubtless improve in healthiness, as it shall be better cultivated; and the interior, if we are correctly informed, is in its present state much more healthy.

The *slave-trade*, notwithstanding the embarrassments which have been imposed upon it, still sends its withering influence over many parts of Western Africa. It is true that it has ceased in a great measure on that part of the coast which we have visited; one factory only



now existing there. It has never been practised in the region about Cape Palmas, either to the leeward or windward for some considerable distance. Wherever it was carried on, it has left behind it a system of domestic slavery, not less objectionable, or less opposed to the progress of religion and education, than it is in many other parts of the world.

The ordinary trade on the coast will present obstacles to the Christianizing of the natives. That this trade has conferred blessings no one can doubt who has made the subject a matter of inquiry. It has created a spirit of industry among the people, by offering them articles of traffic for the products of their country. It has changed their habits and savage fierceness in a degree to those of civilized life. Society, it is obvious, must be advancing, when idleness is supplanted by activity, and savage violence gives place to sober industry. But the evil we apprehend is chiefly from the use of rum in this trade.

The sentiment seems to be universal among traders on this coast, "that without rum it is impossible to make trade." Out of from fifty to one hundred vessels engaged in this trade, we heard of but one that does not make a free use of this article. It is said by those who have some scruples on the subject, that habitual intemperance is rare among the natives. But this must be ascribed to the circumstance that they have no opportunity of obtaining the means of intoxication, except when vessels visit their ports. But how long will this hindrance continue, if the trade continues and increases, and is conducted as at present? In the course of time, grog-shops will be established by the traders in all the various towns, to facilitate the gathering their cargoes; and when the means of intoxication and the temptation to it shall be thus constantly before an uncivilized people, with no moral or religious principle to restrain their appetites, it is morally certain that intemperance in its worst forms will become dreadfully prevalent.

Facts already existing warrant these melancholy forebodings. Many of these traders have already established factories along the coast, where rum is an important article in conducting trade. The merchantmen of Liberia and Sierra Leone have their factories at all important points, both on the coast and in the country, and they cannot get along, they think and say, without rum. We were told by a respectable trader on the coast

that there had been drank on board his ship, in the course of one day's trade, sixty gallons of rum!! The bearing of such facts on the plans of the Committee respecting this portion of the unevangelized nations is obvious.

Yet notwithstanding these obstacles, we must avow our conviction, that there is no pagan people on the face of the earth who would more readily embrace the gospel than the native Africans. So far as our experience has gone, we have found them attentive to religious instruction; and when the great truths of the Bible were made known to them, they seemed to be filled with wonder, and were frequently seen communicating what they had heard to others who could not understand our language. With such views we would respectfully and earnestly urge the Committee to use every exertion for the dissemination of Christian knowledge in this part of the world.

VIII. *How far Educated Natives may be expected to aid in spreading the Gospel over Africa; and is it expedient to send Africans from the United States for this purpose?*

There is no hope of disseminating Christianity extensively in Africa, except through the medium of educated natives. Our hopes, however, from this quarter ought not to be too sanguine at the outset. Unless the hearts of natives who shall be instructed are thoroughly imbued with the spirit of religion, and their minds illuminated by its doctrines, there is too much reason to fear that, when they leave the place of their education and return to their homes, they will relapse into the habits and customs of their countrymen. We have seen painful instances of natives who have been educated in Europe and America, who had renounced the habits of civilized life, and were living in the habitual practice of the most odious vices of their uninstructed countrymen. One native who had spent eight years in England prosecuting his studies, soon after he returned to his native home, commenced the slave trade, and continued it many years. He has now renounced it, he says, from moral principle; but we were inclined to think from motives of interest. A native woman who was educated in New England, writes, reads, and speaks the English with ease, we saw like the rest of her sex in Africa, almost naked. Other examples of a similar kind came under our observation. And not only are na-

tives who have been educated prone to conform to the habits of the country, but we have observed with peculiar anxiety, that the sons of American colonists, when they have been sent from their parental roofs to manage the affairs of a factory in the country, have contracted many of the most odious and degrading vices of the people around them.

To the questions how far it would be expedient to take colored children from the United States to be educated in Africa, and colored teachers from this country for the purpose of instructing the natives, we reply, that it seems to us highly desirable that a small number of children of suitable character should be sent out for the purpose mentioned. They would be servicable to the mission in various ways. They would readily acquire the languages of the country, and would aid the native children, not only in their studies, but in acquiring many of the simpler arts of civilized life. Much pains, however, ought to be taken in the selection of suitable children for this purpose. If they should prove vicious they would do much more harm than good. It is also, in our view, highly desirable to take colored teachers from this country. The greatest care, however, should be exercised in their selection. They ought always to be under the inspection and direction of the missionaries, and never allowed, while connected with the mission, to engage in any secular business whatever, except what the circumstances of the mission may demand. We suggest this, because we know that several colored persons who have been sent from Europe and the United States as missionaries to Africa, have turned out badly, and others have become so entirely absorbed in secular business, as to lose sight entirely of the object of their mission.

Having now touched upon all the special points of inquiry in our written instructions we will remark briefly on some other topics.

#### *Opening for Missions in Liberia.*

There is certainly land enough, within the bounds of what is called Liberia, to be possessed. Some one justly remarks that there are natives enough within ten miles of Monrovia to employ ten missionaries. The chief objection to placing a missionary in that immediate vicinity is the insalubrity of the climate. The Vey people at Grand Cape Mount, embracing

a population of about eight thousand, are certainly the most interesting on this part of the coast. But there is already a Baptist missionary among them, and the missionaries of the Western Foreign Missionary Society have determined to settle there also.

Grand Bassa, sixty miles to the south of Monrovia, is an inviting spot, but the Methodist missionaries have chosen this as their ground. If the pre-occupancy of these two places shall be regarded by the Committee as a sufficient reason for locating a mission of the Board elsewhere, within the limits of Liberia, we would recommend the *Junk river*, as the next most suitable place, about mid-way between Monrovia and Grand Bassa. A territory has recently been purchased around this river, and an American settlement will be commenced there in a short time.

#### *Causes why little is known respecting the Interior Tribes.*

Another inquiry we made was, Why so little is known of the tribes in the interior from Liberia. There are three causes for this. 1. The want of roads to get into the country, the paths used by the natives being exceedingly narrow, and so meandering as to make the distance four times as great as a straight line. 2. The jealousies of the different kings, leading them to prohibit Americans from entering the country. King Boatswain, who lives about sixty miles in the rear of Monrovia, has opened the way for Americans to his town, but none have been allowed to go a mile further. 3. There have been no Christian travellers to attempt an exploration of the country.

#### *Access to the Ashantees.*

Our last topic relates to the question from what point the Ashantee country is most accessible. We could not ascertain that the Ashantees themselves visit any other point on the coast, than Cape-Coast Castle. We derived some information concerning them from certain vessels that had been in the habit of trading with them. They are represented as a peculiar people, both in their appearance and in their habits—by no means so savage as the narratives that have been published concerning them have represented. The collision between them and the English some years since, and which proved so fatal to the latter,

is said to have been provoked by the English. From what we could learn about them we are induced to suppose, that a missionary might have access to them at the present time.

*Proposed Plan for a Mission at Cape Palmas.*

In concluding this report, we would take the liberty of making a few suggestions to the Committee about the particular plan of conducting the mission at Cape Palmas. There are five large towns on the sea-coast, within the space of thirty miles north and east of Cape Palmas, where the missionary-house is erecting; in each of which it is desirable that one school should be commenced as soon as possible. At Cape Town it would be well to establish, besides a school for the children of that town, another school to be composed of boys from different and distant towns, on both the leeward and windward coasts. There would be no difficulty in procuring any number of boys, from any part of the coast, for such a school. The assemblage of boys from different tribes, speaking different languages, and entertaining diverse views on all ordinary subjects, would be decidedly advantageous to the missionaries. And the children would not be so apt to run away from the school, when they were distant from their homes; and being separated from their native amusements, they would become more attached to their teachers and their books. Besides, being the children of kings and head-men, they would open the way at home for the introduction of teachers and missionaries.

What the expense of conducting missionary operations on this part of the coast will be, we cannot certainly say. If the country should prove sickly, it would be necessary to furnish comfortable houses for the missionaries, and these, for the time being, must be transported from America. Many of the principal articles of food must be taken from this country, or be purchased from trading vessels at a very exorbitant price. The expense of a single native boy at the school would probably amount to about twelve or fifteen dollars a year. If schools should be established on the manual-labor system, which would perhaps be the best, the expense would be less. Palm oil and rice are the principal articles of food with the natives, and these, at ordinary times, could be purchased at a cheap rate.

We have one more topic to present in this report. It is to suggest that the Committee would have the coast explored from Cape Palmas to some distance beyond the equator, for the purpose of extending their missions in that quarter. There are a number of English, Dutch, and other European forts, settlements, and trading marts, near to which schools might be established forthwith, and where there are no obstacles to the immediate introduction of Christianity. We believe that Christian teachers would be gladly welcomed to any part of the leeward coast, and the sooner this country is occupied the better. In a short time barriers will be raised there by unprincipled traders, that may not easily be surmounted. We hope no time nor effort will be spared to spread abroad the influence of Christianity over this benighted land.

Since the return of Messrs. Wilson and Wynkoop, the Prudential Committee have resolved to commence a mission at Cape Palmas, with the leave of Providence, in the course of the present year—to consist of at least two ordained missionaries, Mr. Wilson being one. Mr. Wynkoop remains in this country to complete his theological education. There are to be two or three male and as many female teachers, provided suitable persons, and especially colored persons, can be obtained. These will be employed in the large native towns, of which there are three within the limits of the territory purchased by the Maryland State Colonization Society. The Committee have also adopted the following resolution; viz.

“Resolved—That the Committee enter upon this mission with the hope and expectation of extending it into the interior; and that, with a view to such an extension, the missionaries of the Board be authorized to commence a central school, as soon as the mission shall have become fully established, and the most eligible place for such a school been satisfactorily determined; and that this school be mainly intended to educate colored youth for helpers to the mission, in the work of publishing the gospel to the native population.”

It is hoped that from Cape Palmas, access may be had, without great delay, to the tribes occupying the interior; where, it is believed, the climate will be found more salubrious, and the obstacles in the way of introducing Christianity will be fewer and less powerful.

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Cherokees.

EXTRACTS FROM A LETTER OF MR. BUTRICK, DATED AT CARMEL, JAN. 28TH, 1834.

*Notices respecting the Church at Hightower.*

SINCE the mission family were compelled, on account of the extension of the jurisdiction of the State of Georgia over that district and the ingress of white settlers, to abandon Hightower, the members of the church there have been dispersed; some having removed to the west of the Mississippi, and others having united with the churches at other stations.

The church at Hightower was organized October 12th, 1823; consisting of six members, none of whom were Indians. There were added afterward twenty-four; seven males and seventeen females; one white, one African, and the others Cherokees. Three of these have died.

The Hightower church has, from the first, been wading through a sea of troubles. Wave after wave has dashed against it, discouraging almost every attempt to arise. Now it is swept away, and its ruins only remain. The mission-house, the meeting and school-houses, have all for some time been occupied by families from Georgia. The Cherokees have mostly left the town, and those who remain there, are generally given up to dissipation. Yet from this wreck, a precious few are preserved, whose immortal interests are of infinitely more value than all the expenditures of a thousand such missions. Your missionaries, therefore, who have been permitted to labor there, feel disposed to bless God forever and ever for the unspeakable privilege of having been allowed to struggle with those dear lambs against all the opposition which stood in their way to the kingdom of God. May we not also hope that many other precious souls, who have there been taught the great truths of the gospel, will unite in eternal anthems of praise to God, for his infinite goodness in establishing that mission.

In the small school formerly kept up at Hightower, forty or fifty pupils were taught to read and write with more or less accuracy. One of these, Epenetus Achais, became a member and elder in the church, and now holds meetings in the neighborhood where he lives every

Sabbath, and prayer-meetings once or twice a week. He speaks very little English.

*Church at Carmel—Condition of the Indians.*

Referring to the precarious situation of the mission-family, on account of the station being within the limits claimed by the State of Georgia, Mr. Butrick remarks—

We may be driven away in one week, and we may not be interrupted. It will be just as the Lord will. As yet we have not been straitened since our return. No white children have attended the school; and there are not more white families in the neighborhood than there were three years ago. Though our congregations have been full on the Sabbath, yet they have been composed as entirely of Cherokees, as at any former period. There are now three Cherokee candidates for church-membership, and two others have expressed a hope that their sins are pardoned. The school is also as encouraging as it was last fall. I mention these things simply to shew what peculiar cause we have of gratitude to our Heavenly Father, who knew that we are weaker than a bruised reed, and therefore has, thus far, kindly carried us in his bosom.

Under date of March 26th, Mr. Butrick gives the following additional information respecting the church at Carmel.

On the last Sabbath of February we had a pleasant season at the Lord's table. At this time we had the privilege of receiving four persons to the holy communion, viz. Deer-in-the-water, (whom we named John,) who resides about fifteen miles northeast from this place; Lemuel Wilson; Stand, whom we named Joshua; and another, whom we named Sarah. Three of these and two of Sarah's children were baptised at that time. Lemuel Wilson had been baptised in childhood.

It may not be altogether useless to mention a few particulars concerning the first of the above-named persons. He had been a wild, ignorant Indian, living in a very dark part of the country; but having learned to read his own language, he got the gospel of Matthew. And though he had never attended any meeting, nor heard a sermon, yet on reading this gospel in his own language, his



mind became seriously impressed, so that when hunting in the woods alone, he would sometimes kneel down and attempt to pray, though I cannot learn that he had ever had any conversation with a Christian at that time. He continued reading the gospel, and was sometimes much distressed. At length, one day when hunting, he kneeled down on the top of a very high mountain to pray. While thus engaged his mind was peculiarly affected, and filled with unspeakable joy. He then gave himself up entirely to the Lord, to be his forever. Soon after this he came here to get further instruction, but did not arrive till near the close of divine worship on the Sabbath. He told us he had come to obtain instruction; spent two nights with us; gave the above account of himself, and seemed to feast with the utmost delight on divine truth as made known to him. Thus it appears that the gospel is the "wisdom and power of God unto salvation," as really so, in the Cherokee language, as in the English or Greek.

Mr. Butrick adds a remark respecting the present unhappy condition of the Cherokees.

The present is a trying time with the poor Cherokees. Satan seems to come down with more and more rage. And I presume he is now exerting all his might to turn the hearts of missionaries from the poor Indians, and the hearts of the Indians from the afflicted missionaries; and therefore the reports of either, as far as they are of a paralyzing nature, cannot be depended on. With regard to the mission here, we can say this moment, "Hitherto the Lord hath helped us;" but all beyond the present moment, is as dark to us, as the secret purposes of God.

EXTRACTS FROM A LETTER OF MR. WORCESTER, DATED AT BRAINERD, MARCH 27TH, 1834.

*Schools for teaching the Cherokees to read their own language.*

CONSIDERABLE progress having been made by Mr. Worcester, aided by Mr. Boudinot, in translating portions of the Scriptures and religious tracts into the Cherokee language, the missionaries of the Board in the Cherokee nation were authorised, some time since, to select and employ suitable Cherokees to teach those of their countrymen who had partially acquired the art of reading and those who had

wholly neglected it, to read their own language in the alphabet of Guess, in which the books and tracts have been printed. Mr. Worcester states what progress he had made in accomplishing the object.

I have at length the satisfaction to inform you, that a teacher is employed, and has now been engaged in teaching for several weeks. This is but the beginning of his labors, and I cannot tell what will be the result. He is a Cherokee, who neither reads nor speaks English, but reads only his native language. He is an elder in one of our churches, and has a good degree of zeal, which we trust proceeds from true faith in the Lord Jesus, and love to his cause. In regard to his qualifications for teaching I cannot speak with great confidence. I have not had much personal acquaintance with him. I can tell more, probably, hereafter. Hitherto he has taken a circuit of about seventy-five miles, and taught in about a dozen places on the way. I have received only an imperfect report of the number of his pupils. At eight places, however, he has had about 120 learners in all; and he states that he finds much desire for learning to read prevailing, and expects an increase of the number of scholars where he has been. He intends also to enlarge his circuit. I have instructed him to keep an accurate account of the number of scholars in every place, and report to me. He has a family, and perhaps on that account, will not spend quite the whole of his time in itinerating.

There is another person about entering to some extent upon the same kind of labor. It is Mr. John Huss, an ordained clergyman, who speaks only the Cherokee language, and who is employed by the Board as a missionary among his own people.—The name of the one first mentioned is Jesse. I believe he has no surname. Surnames are not common among the Indians, except as they are learning them from the whites.

Mr. Chamberlin, in a letter dated January 29th, states that one teacher had been employed in the vicinity of Willstown and Hawies. He had then been two or three weeks on his circuit, and had awakened a strong desire among the people to learn. The prospect was that he would do much good.

The labor required to learn to read in this language is comparatively small.

## Ojibwas.

## EXTRACTS FROM THE JOURNAL OF MR. BOUTWELL, ON A TOUR TO THE SOURCES OF THE MISSISSIPPI.

[Continued from p. 180.]

## Leech Lake.

July 16, 1832. At 10 A. M. we took leave of our Indian friends here, and in a southeast course proceeded to Leech Lake, passing a number of islands in our way, on which red cedar is found, from which the lake takes its name. We made too short portages, and came to small lakes which we traversed, passing through their outlets, till we reached a large stream, which bore us to Leech Lake, than which nothing can be more irregular in shape. We reached the Indian village, at 10 in the evening, a distance of 45 or 50 miles.

17. At day-break my slumbers were broken by the discharge of muskets and the yell of Indians who had collected to give us a morning salute. On going to the door of the tent, I was not a little surprised to find a field of corn and potatoes at our heads, which was not discovered last evening amid the darkness. Early this morning the principal chief sent his *mishiniue*, waiting-man, requesting Mr. S. to come and breakfast with him. Decorum, and to avoid giving offence, required him to comply with the request, though he was at liberty to furnish the table mostly himself. A mat spread in the middle of the floor served as a table, upon which the dishes were placed. Around this were spread others upon which the guests sat, while the wife of the chief waited upon the table and poured the tea. She afterward took her breakfast by herself. After breakfast was over, Mr. J. accompanied us to the chief's quarters to give us an introduction. It is a building, perhaps twenty feet by twenty-five, made of logs, and which I am informed was presented him by one of the traders. As we entered, the old chief, bare-legged and bare-foot, sat with much dignity upon a cassette. A blanket and cloth about the loins covered his otherwise naked body, which was painted black. His chief men occupied a bench by his side, while forty or more of his warriors sat on the floor round the walls of his room smoking. The old man arose and gave us his hand as we were introduced, bidding us take a seat at his right, on his bed. As I cast

my eye around upon this savage group, for once I wished that I possessed the painter's skill. The old chief had again resumed his seat upon the large wooden trunk, and as if to sit a little more like a white man than an Indian, had thrown one leg across the other knee. His warriors were all feathered, painted, and equipped for service. Many of them wore the insignia of courage, a strip of pole-cat skin round the head and heels, the bushy tail of the animal so attached to the latter as to drag on the ground. The crown of the head was ornamented with standing feathers, indicating the number of enemies the individual had killed, on one of which I counted no less than twelve. Their look was full of wildness, such as I never saw before, combining the fierceness of the tiger with the boldness of the lion.

One side of his room was hung with an English and an American flag, medals, war-clubs, lances, tomahawks, arrows, and other implements of death. All seemed to whisper, this is the dwelling of the strong man armed. The subject of vaccination was now presented to the chief, with which he was pleased, and ordered his people to assemble for the purpose. I stood by the doctor and kept the minutes, while he performed the business.

After the presents had been distributed, Mr. S., wishing to reach the mouth of the Des Corbeau in season to fulfil his engagement there, requested me to address the Indians on the subject of my visit. They all listened attentively while I related to them what the Christian public are doing for their people in Canada, at the Saut St. Marie, and at La Pointe, and also what is doing for the Seneca, Oneida, and Stockbridge Indians. I assured them of the interest felt for them as a people, and that their friends were ready to do something for them in the way of instructing their children, if they wished.

## Speech of the Chief.

Preparations were now making for taking our leave, when the chief arose and announced to the Indians that he would speak a few words, as we should be displeased if he did not. Giving his hand again to each, he addressed himself to Mr. S. as follows.

\* "You call us children. We are not children, but men. When I think of the

\* In reference to his manner of address, ("My children I am happy to see you.")

condition of my people, I can hardly refrain from tears. It is so melancholy that even the trees weep over it. When I heard that you were coming to visit us, I felt inclined to go and meet you. I hoped that you would bring us relief. But if you did not furnish some relief, I thought I should go further, to the people that wear big hats, in hopes of obtaining that relief from them, which the Long-knives have so often promised. Our great father promised us, when we smoked the pipe with the Sioux at the Paire du Chene, in 1825, and at Fon du Lac, in 1826, that the first party who crossed the line, and broke the treaty of peace, should be flogged. This promise has not been fulfilled. Not a year has passed, but some of our young men, our wives, and our children have fallen, and the blood that has begun to flow will not soon stop. I do not expect this year will close before more of my young men will fall. When my son was killed, about a year since, I determined not to lay down my arms as long as I see the light of the sun. I do not think the Great Spirit ever made us to sit still and see our young men, our wives, and our children murdered.

"Since we have listened to the Long-knives, we have not prospered. They are not willing we should go ourselves and flog our enemies, nor do they fulfil their promise and do it for us."

The medals of each chief and a string of wampum were now brought forward stained with vermillion.

"See our medals," holding them up by the strings, "These and all your letters are stained with blood. I return them all to you to make them bright. None of us wish to receive them back," laying them at Mr. S.'s feet, "until you have wiped off the blood."

Here a shout of approbation was raised by all his warriors standing by; and the old man, now growing more eloquent, forgot that he was holding his blanket around his naked body with one hand, and it dropped from about him and he proceeded—

"The words of the Long-knives have passed through our forests as a rushing wind, but they have been words merely. They have only *shaken* the trees, but have not stopped to break them down, nor even to make the rough places smooth.

"It is not that we wish to be at war with the Sioux, but when they enter our country and kill our young men, our wives, and our children, we are obliged

to revenge their death. Nor will I conceal from you the fact, that I have already sent tobacco and pipe-stems to the different bands, to invite them to come to our relief. We have been successful in the late war, but we do not feel that we have taken sufficient revenge."

Here a bundle of sticks, two inches long, was presented to Mr. S., indicating the number of Ojibwas killed by the Sioux since the treaty of 1825, amounting to forty-three.

With a few additional remarks, the old chief closed his speech.

He had requested a white shirt of Mr. S. and some other things, (I say white, because so seldom seen in this country,) that he might lay aside his mourning. Just as we were ready to embark, the old man came out in all his regimentals—a military coat faced with red, ruffle-shirt, hat, pantaloons, gloves, and shoes. So entirely changed was his appearance, that I did not recognize him till he spoke.

This band is considered the largest and perhaps the most warlike in the whole Ojibwa nation. It numbers 706, exclusive of a small band, probably 100, on Bear Island, one of the numerous islands in this lake; but the reason of their not being numbered with the Leech-lake band the old chief did not give. This lake abounds with fish of a fine quality. Wild rice is also gathered in its bays in considerable quantities. Fish and rice here are the principal means of subsistence, though the Indians, to some extent, cultivate the land.

This band have eight places where they cultivate the ground and pass some part of the spring and summer. The numbers, location, and means of subsistence, give this place advantages superior to any I have yet seen, if a missionary could live among these savage men. It is situated in the neighborhood, (as it would be termed in this country,) of Upper Red Cedar or Cassina band, Winnipeg band, which are each but forty-five or fifty miles distant; of Red Lake band about three days march distant, and Sandy Lake about the same. It is central in relation to these neighboring bands, with each of which they have frequent intercourse at all seasons of the year.

Mr. Boutwell proceeded to this place again, near the close of August last, and commenced missionary labors there, as mentioned in the February number, p. 60.

[To be continued.]

### New York Indians.

#### PROCEEDINGS OF THE CONVENTION OF CHRISTIAN INDIANS.

Mr. Bliss, of the Cattaraugus station, has recently furnished an account of the proceedings of the annual convention of the Christian Indians from the Tuscarora, Buffalo, Tonawanda, Cattaraugus, and Alleghany reservations, which was held on the reservation near Buffalo, beginning on the 12th of February. Sermons were preached during the meeting of the convention by Rev. Messrs. Bliss, P. Kimball, and T. S. Harris, and various other religious exercises were attended. A number of standing committees are appointed by the convention for each reservation, which report at these annual meetings. These reports will give a pretty correct view of the internal state and proceedings of each church.

#### *Reports of the Missionary Committees.*

*Alleghany.*—Sky Peirce requested particular attention to this subject, because he thought the missionary cause a good test of the feelings on the subject of religion in general. On our reservation we hold meetings in two places. We have had monthly meetings, and taken some small collections, which amounts only to \$10.54. In reference to the other part of our duty, viz. laboring among the pagans, we have had no success. We felt greatly encouraged soon after the convention met last year; but we have failed. We have not been able to find one pagan whom we can persuade to turn. The minds of the people have been so much engrossed about the land question, that they would all but turn me out doors, when I spoke about religion. I regret the division among brethren.

*Cattaraugus.*—George Silverheels remarked: I was appointed with James Bicks a commissioner for our reservation to take up collections, but I think, had it not been for our minister, we should not have obtained much. Every one wished to give as little as possible. We have, however, obtained \$14.75. We have done little among the pagans. I talked with them two or three times, but they cared nothing about it.

*Buffalo Reservation.*—Deacon White Seneca said that three commissioners were appointed for this reservation, and

we were told at the last convention that we must do what we could. After we came home, we commenced right away to take up collections at the monthly concert. But very few attended the meetings. We have obtained in all \$10.19. We, the committee, have had a great deal of trouble. We have been instructed to go and converse with the pagans. But our troubles arose from other causes. [Probably referring to the land question, which has kept the church at Buffalo in agitation, as well as the other churches.] There seems now to be a little hope. The hatred of the pagans seems to subside. Their chiefs have invited us to come and instruct their people in the Christian religion. We have accepted the invitation, and agreed to hear what they have to say in favor of their old religion, and then the people can choose for themselves. I told the pagans that they ought to meet on the Sabbath for their discussion on religion, but they were not agreed among themselves. At length the people in the Onondaga village agreed to meet on Monday. Now we go once a month to shew them our religion, and the pagans also exhibit theirs, that we may compare them together.

*Tonawanda.*—Samuel Parker, the only member who attended last year, remarked:—

I will say a few words. When I returned from Alleghany last year, I told the people all that was done.

At first, things went on very well, until the death of Little Beard, our Christian chief, which occurred in May. After this every thing went down. These brethren [looking around on four or five men present] are all the male members who remain of our church. We had taken a collection once amounting to little more than a dollar.

As to success among the pagans, four persons during the year have been added to the Christians, but when the pagans commenced their dream frolics, they took them all back again. The pagans are now making strenuous efforts to break down Christianity and convert back again the Christians. We are very low.

#### *Reports of the Temperance Committees.*

Before the temperance committees made their reports, the Rev. Mr. Kimball delivered a sermon on the effects produced by intoxicating liquors on those who drink them. Respecting the reports Mr. Bliss remarks—



From them it appeared that temperance had not made much progress the past year. Many of the members of the churches, especially from Cattaraugus, have been seduced by wicked white men and fallen into sin. Such disorders have existed during the year, that it is difficult to give the numbers of those who are now regular members. The hearts of the missionaries have been greatly pained with facts that have come to their knowledge on this subject. We find the use of wine and cider exceedingly dangerous for Indians.

At the close of the report, and after some remarks from the missionaries, John Seneca arose and delivered in substance the following speech.

"I am happy to speak a few words since our brother has now got through his speech in which he has told us the way to destroy ourselves. It is all true that he has said, and if we do not accept of it, we shall fall into hell. Let us take it and follow it. He has shown his love for us. God also loves us, or he would not tell us the way to be saved. He has brought us into the light. Since his servants have told us the truth, keeping nothing back, God will punish us, if we do not accept his offers. He certainly will, since every thing is here before us. The Savior is here ready to save us. Is it right for us to put away these things? Let us do what God requires while we have life and health: we know not what a day may bring forth. Soon we must be judged according to our works.

What do we need more that he has not done for us? All that we shall have to do, if we do not receive his instructions, will be to cry and weep. He will tell us that we chose what was not good for us: he will drive us from his presence, where we shall be miserable forever.

Let us then while here, pray to God that we may go the right way. In regard to our friends, God has told us to do what we can to make them happy. We should be willing to do all that he has told us, and trust in him. We believe he will do what he has said. Let us pray to God that he will strengthen us to do more for the year to come than we have for the year past. God has said he would bless those who trust in him. It is by him that we get happiness, therefore we ought to trust in him and obey him.

Some account of the remaining proceedings of the meeting may be given hereafter.

LETTER FROM THE CHIEFS AND HEAD-MEN OF THE SENECAS, TO THE CHIEFS AND HEAD-MEN OF THE OJIBWAS NEAR LEECH LAKE.

THE sums contributed by the Senecas at the monthly concert for prayer, as reported by the committees in the foregoing article, amounting to about \$36, were appropriated by the Indians to aid the mission among the Ojibwas near Leech Lake. Deacon Blue Eyes, of the Alleghany church, was appointed to dictate the letter to accompany the donation. It was written and translated by James Young, who received his education at the mission-school near Buffalo, and the following is a copy.

To the Chiefs and Head men of the Ojibwa nation in the Vicinity of Leech Lake.

Dear Brethren—At a general convention of our Missionary and Temperance Society, held on the Buffalo reservation, many of the members from the other reservations attended, to discuss on some business of the society; among which articles we now undertake; that is to write to you through our brother Mr. Boutwell.

Brethren, it has been for some time our wish to speak to you our feelings on the subject of religion and civilization. As far as we are possessed and know of the subject, we are under great obligations to our Creator to possess his words, believe, and to do them. We have knowledge of the subject by means of ministers and teachers that have come amongst us; they are the ones that have brought us in some degree to the light. They are the ones that feel for our interest and future welfare. It is our own fault then, that we are not so far advanced in it, as we should have been, had we been ever ready to receive it at the first. But still we are glad to say that we are in some degree progressing on the road to Christianization and civilization. It has been our wish for some time that we have schools in all our different villages: which now we have: although our new schools have been started with much difficulty, on account of some of our friends who are not yet willing to yield to the doctrine of our Savior, and are not willing to take a step towards the way of civilization: but now they are convinced that it is a good thing, which tends to benefit our people both in spiritual and temporal things. Our young men are now able to transact business of the nation by means of their education: by

the aid of reading and writing they can transact much more readily than those that are without them.

Our desire at this time is, brethren, that you take a candid deliberation on the important subject which we are now writing you. It is our wish and advice that you embrace the subject at once, and not like us who have been rejecting it for some time, which only kept us back from civilization and prosperity: we advise you this by experience. Be not discouraged brothers: expect some difficulties and trials at the first outset; but happy are they that persevere till their object is accomplished. We tell you these things as we have said by our own experience. We are now acquainted with it so far as to be certain that it is for the benefit and welfare of our race to embrace it. We also say, that we think we are in some degree enlightened, and in considering on our past manner of living, it is to us now a subject of astonishment, that we have ever been in ignorance respecting our own existence and that of our Creator: for this reason we repeat *embrace it immediately*, is the desire of your brethren in this place.

You that are chiefs and head-men of the nation, do your duty toward your people: give no occasion of any blame on your part: but discharge *your* duty, and your young men will thank you for it, when they are brought to see and experience the necessity of it.

We will now inform you of our proceedings in our convention. It has been our custom to contribute monthly for benevolent purposes for the assistance of our western brethren in advancing on the road to Christianization and civilization. During the past year we have contributed \$36 for that object, which we have concluded to send to your people to aid in the education of your children. Brethren, we say one word more. You must educate your children, and love your missionary who is sent to be among your people.

Now we speak to the people collectively. Be united on this great undertaking: but if there should be any difference in sentiment on the subject, let not that discourage you, for we have experienced all these. Brethren, our minds are taken down on paper by means of one of our young men, who is educated at one of the schools we were speaking of. Let your young men, therefore, take courage, and they will ere long do the same; they will be able to converse, and to express their feelings on paper, though at a great distance.

Brethren, we now conclude with this one more subject. It is a subject which has destroyed many of our people; it is *intemperance*! That is the monster which we are contending with; we are trying to discourage the use of it among our people. In times past, we that are now old men, used to love it, for then we did not know that it was bad, that it destroyed people; but now we have found out that it is bad, and we have also found out that it is a great deal best to leave off, and to let it alone entirely. We are brought to see these evils by means of our ministers and teachers. They tell us that education is the means of making our people good and happy, both in this world and the next. Brethren, we know not how far you are advanced on the way to civilization; but we hope you will not be afraid when your teachers speak to you about the great and good things which will make you happy. Let none be offended when they tell you that we are sinners, and must repent of our sins before we become good. This was the case with us; but now we see that what they say is all true, and we are wrong. Brothers, this is all we will say to you at this time, and we hope what we write to you will be read to you. And we conclude by requesting you to write to us, expressing your sentiments and feelings on the subject.

May you be assisted by the Great Spirit to advance in the way of civilization is the desire of your Friends and Brothers.

(Signed) BLUE EYES,  
WHITE SENECA,  
HENRY TWO-GUNS.

Mr. Boutwell, it will be remembered, is the missionary of the Board who commenced a station last autumn at Leech Lake, near the Mississippi river, 500 or 600 miles above the Falls of St. Anthony.

Mr. Wright in forwarding a copy of this letter, remarks that he had endeavored to copy accurately, so that he might give a fair sample of James Young's English and of Blue Eyes' thoughts. This is perhaps the first instance where a company of Indians have contributed any considerable sum of money and appropriated it to the specific object of propagating the gospel among another and distant tribe. Some of the church-members on these reservations have manifested a growing missionary spirit during the last three or four years.

## Proceedings of other Societies.

### FOREIGN.

#### MISSION OF THE CHURCH MISSIONARY SOCIETY IN NEW ZEALAND.

THE copious extracts from the communications of the missionaries in this field, contained in the *Church Missionary Record* for the closing months of last year, show that the progress of the gospel among these savage men, and the effects it is producing on their character and habits are very encouraging. Religious knowledge has been widely diffused; the schools are attended by great numbers who make good improvement. Many are hopefully renewed by the Spirit and grace of God, and the domestic habits of many are much improved. Mr. Yate thus states the

#### *Progress made in Translations.*

Jan. 2, 1833. I have again to write to you from New South Wales, where I arrived in the "Active," on the 1st of December last. The object of my visit is to carry through the press portions of Scripture, with the liturgy, communion, baptismal, and all the other services of the church, a number of hymns, and six catechisms. The Scriptures ready for the press are, the first eight chapters of Genesis, the whole of St. Matthew and St. John, with the whole of the Acts, the Romans, and the First to the Corinthians. These, when completed, will be invaluable to us, and will well repay the time which I must necessarily spend about it.

Mr. Yate subsequently writes—

March 2, 1833. I have completed the liturgy, catechisms, and hymns; and if all goes on as it is now proceeding, I shall complete all that is translated of the Scriptures: 1,800 copies of each are struck off, which, with the binding, paper, &c. will come to nearly 500*l.*; a large sum, but much cheaper than the last edition: inasmuch as we had only 550 volumes of the last for 90*l.*, we have now 3,300 volumes for 500*l.* Out of this must be deducted about 90*l.*, the Wesleyan mission's share; as they are to have a portion of the work, having made application to that effect; and 70*l.* which the Auxiliary Bible Society here gave us; besides some paper which we shall have when it arrives, and about 120*l.* for collections, which would most assuredly not have been made, had I not come up to New South Wales. Thus 280*l.* must be deducted from the sum total; which will make the actual cost to the society, for 3,000 volumes, about 220*l.*

#### *Agency of Natives as Religious Instructors.*

July 9, 1832. Yesterday as soon as I had dined, which is always at a very early hour on Sundays, I set out on my Sunday round. After divine service at Mawi, I went back and called on a wounded chief (by the bursting of a gun). I found him with his head considerably cut, and his left hand much lacerated; but none of his wounds were dangerous. I spoke to him of his very narrow escape from death, told him I considered it a call from God, and requested him to be thoughtful. As some of my former congregation were present, I spoke also to them of the nature of the delusion under which they were laboring, in suffering themselves to be deprived of the benefit of hearing the gospel. Oh the depths of the malignity of Satan! These poor creatures have been led to believe that it is our God who is killing them daily; and that I found was the reason why they fled and hid themselves from me on Sundays, when I passed through their former settlement. When I put the question to them as to the nature of their fears, Ripi, the Mawi chief, being present, said: "Why, can't you see? Here they are living close by a wood, in order that they may run in and hide themselves when they see you coming toward them." Ripi then addressed himself warmly to them. "I know," he said, "that you are afraid not only of the missionaries, but also of those natives who are living with them. You are afraid your potatoes will be eaten by the grub, if you hearken to the gospel. When you talk among yourselves of the reasons of the failure of your crops, you are all attention; but when the word of God is preached to you, you pay no attention whatever." He also spoke at some length on the absurdity of the native superstitions.

29. Sabbath. After I had concluded addressing the people, my young friend Abraham stood up, and spoke a few words: his subject was, the great goodness of God in thus permitting them to hear those gracious truths. He spoke in the first person, and in a very feeling manner.

August 5. Sabbath. Ripi and I went out together, on our usual round. At the first village, Ripi asked the people why they had not attended the chapel in the morning. The chief told him he had been hindered by some friends, who had called upon him on their way home from the feast. "Ah!" said Ripi, "that has been your feast, has it? merely a little native talk. We have been to a feast of good things. The messengers of God have been sowing the good seed of the word of God in our hearts; and if you had been there, you might have had a portion also. Why did you suffer yourselves to be hindered by such things?"

[Mr. R. Davis.

Oct. 1. Our native youths who have been baptised continue to visit the out-posts, by which means the seed of eternal life is scattered to a considerable extent around.

[Rev. H. Williams.

5. Spoke in the evening to several baptised natives: our subject was the 10th of Romans. At the conclusion, they requested me to nominate their stations for the following Saturday and Sunday. I accordingly appointed them to go in five different directions, to visit the native villages. In this way we shall be enabled, generally, to provide for the regular instruction of those in our neighborhood.

[Rev. W. Williams.

Nov. 4. When we visit the natives at their residences, they are anxious for teachers to live amongst them: if they cannot have Europeans, they say, "Let us have natives who know how to karakia," (preach).

[Mr. J. Kemp.

28. Ripi spoke this morning with Ururoa, who is a relative; and it gave me great delight to hear his boldness and the force of his reasoning. I was much struck with many of his remarks. Speaking of the general motives which influence the native movements, which are, power and reputation, he said, that the name which a native gains is like the hoar frost, which disappears as soon as the sun shines upon it; but if a man is brave in seeking after the things of Jesus Christ, his name lasts forever. After speaking a long time, he ran off in a hurry, and returned immediately from the tent with his native book. He then proceeded: "It has been said by the natives, that the missionaries bewitch them, and cause them to die. Now, listen to this book." He then read a few of the Scripture sentences at the commencement of the liturgy. "Now," said he, "what does all this say? Where is there any thing here which can harm the natives? No; God does not harm you: and all that he wishes is, that you should not harm yourselves; but that you should listen to him and be saved." He then continued: "Who made this land where we live?" The natives then gave some evasive answers; but he pushed them hard, repeating his question; when at last he told them it was not Maori, but the God of the Europeans. The natives, at last, said: "You are right, Ripi: your ideas are correct, but ours are wrong." He also said much about the native food, which they think will not grow unless all their superstitions are observed. This subject he handled in a way which Europeans cannot reach, and therefore with more effect. He concluded by saying: "You do not laugh at what I say to you now; but I suppose, when you are gone, you will say, 'It is all false.'"

Dec. 1. Panakareau tells us that they have heard a good deal about our message, from natives who have gone from our residences; and that they have paid attention as far as they have heard. He is at this time sitting in our tent, and we have had a very pleasant conversation with him. A lad of mine has just been in, and given him a very good ser-

mon. I had always thought that this lad, who is remarkably quiet, had not a word to say for himself. But it is a singular fact, that a knowledge of the gospel sets the tongue at liberty; so that, where there is a sincere belief, *out of the abundance of the heart the mouth speaketh.*

[Rev. W. Williams.

3. We found a good number of people, and addressed them at some length. Porotene (Broughton, formerly Ripi) spoke admirably for some length of time. I was delighted beyond measure at what he said; nor was I less delighted at witnessing the great attention which the natives paid to his eloquent and faithful speech.

[Mr. C. Baker.

5. About fifty natives were assembled together, and were addressed by Mr. Hamlin. I was unable to leave the tent myself, feeling exceedingly unwell; but I heard Ripi speaking in the course of the evening, with his usual earnestness. He is able to tell them, so much better than we are, the falsehood of their superstitions. It comes home with much force to say, "I have done all these things, and have learnt the evil of them." As we passed up the valley, Ripi pointed out several places, to which he had been, in former times, to fight and pillage. I was much struck to hear a conversation yesterday, in which he was a party. He was speaking of his own case; and said, among other things, "Since I have believed, I never quarrel with my wife, as I used to do." To which a native replied: "It is because you have only one wife." Ripi answered: "I had three wives, who are now all alive: by one I had seven children, and by another three, who all died some time ago; but when I began to think of the things of God, I thought with myself, If I keep these three wives, I shall always find them a snare to me: I therefore cast off two, and find myself much happier with one."

[Rev. W. Williams.

12. Last month, my son and I went to Tapueta, Takou, and Matauri, and were three days among the natives, who manifested an anxious desire to hear and to understand the way of salvation. Some of them have natives living with them, who have lived some time in the other settlements, and who had taught them the catechisms by rote. They all appeared very desirous to learn the meaning of what they hear from time to time.

[Mr. J. King.

14. One of our candidates for baptism has been inland two or three times lately, at the request of his relations. He gave me to-day a very interesting account of a man who has hitherto been much averse to any thing good.

[Rev. W. Williams.

Jan. 7, 1833. In company with Mr. Baker, I have visited the natives at Wangaroa, Matauri, and Takou, on the north coast. We saw at each place a considerable number of natives. Two of the principal chiefs expressed a strong desire for teachers to reside among them: if they could not have missionaries,



they would be glad to have native teachers to instruct them.

[Mr. J. Kemp.

13. Sabbath. We had to-day a good illustration of the portion of assistance upon which we may calculate from our native teachers. We sent two natives to Tepuke, two to Puketona, two to Waikari, and two to the Kaunakaua, while my brother went up to Otuihu.

18. Spoke with our baptised natives on the subject of visiting among the native villages. The prospects which open before us very much increase our occupation; so that, from morning till night, we find ourselves in a continual perplexity. We hear, that many of the chiefs are very angry with some of our natives, because they tell them that they are likely to go to the fire of brimstone, and that a native at Kororarika has been beaten by Tareha for repeating a clause in the catechism to that effect.

[Rev. W. Williams.

#### *Instances of Native Superstitions.*

The following passages illustrate the nature of the prevailing superstitions among the New Zealanders, the powerful influence which they still exert over their minds, and the distress and danger to which they sometimes expose the missionaries.

Jan. 5, 1832. Tetore, after landing with his party this morning, invoked the god of the winds and waves to be propitious. The ceremony is performed thus:—A handful of seaweed which has been cast up by the sea is selected from the beach, and, having been dipped in the sea, is fastened to the limb of a tree, as an offering to their imaginary deity: an incantation is then used by the principal chief, his party being present. Thus dedicated, they imagine themselves secured from the danger of the winds and seas.

7. We went on shore to breakfast at nine o'clock, as the native superstitions will not allow of their eating or drinking in their canoes. Here was a handsome grove of trees, dedicated to the service of Satan, for the offering of sea-weed, &c.

27. Having arrived at the spot from whence Hinaki and his party had been driven, we sat down upon the fern to take some refreshment: we had brought a little biscuit with us, for the natives in the boats. On requesting one of our native young men to give the chiefs a little, he replied, "By and by: stop a little!" Not being satisfied, I turned round to observe if they had any thing of their own to eat. I found they had got a very small piece of beef, which we had pared off and thrown away, lying before them; and our old chief, Warenaui, was in the midst of a karakia, with a short piece of stick in his hand, one end of which was placed on the piece of beef. He continued thus for the space of seven or eight minutes. When he had ended, Kupenga took the stick and piece of beef in like manner, but was a much shorter time in the performance.

This we found was to render the place free, as it had been held sacred since the death of Hinaki; and the present trespass would have brought down the vengeance of the Atua upon them, without the observance of this ceremony: they also reserved a part of the food thus made sacred for Ruaroa, who was not with us. We reasoned with them on the circumstance, and told them their address was to the god of this world, who had blinded their eyes, &c. Their reply was, that it was the New Zealand custom.

[Mr. W. Fairburn.

Nov. 23. Went with the Rev. H. Williams to Kororarika. Tetore, who has just returned from the Southward, was sitting on a bank, relating his exploits to some of his friends. On their right hand were fourteen human heads, stuck on short poles, which the natives seemed eyeing with almost fiendish exultation in their looks. Tohitapu accompanied us when we went up to the party; and after addressing Tu (one of their gods) in a chanting tone, he threw a piece of stick which he had in his hand toward three heads of their friends, which Tetore had brought from the Southward. The chiefs stopped their conversation, to see whether the stick, round which he had tied a piece of the korari (the flax-plant,) would fall with the knot of korari upward or downward. It was upward, which they took for a good sign in the event of their returning to the southward, again to give battle to their enemies. Their absurd superstitions often bring painfully before my mind, that they are under a strong delusion that they should believe a lie.

[Rev. A. N. Brown.

March 20, 1833. Yesterday was a day of trial and distress. On Monday evening, a native came to inform the natives living with me, that there would be an attack made upon them on Tuesday morning, by a party, on account of a sacred place which they had violated. The boys immediately set to work, and got all their things into my place; and it was well for them that they did, or they would have lost them all. After making inquiry, I found that the chief who was at the head of the party was Parore, from Kaipara; but hearing that he had some of those natives with him whom we esteemed as friends, I was in hopes that the matter would have pretty quietly passed over. My boys did not think so, in consequence of the party sleeping close upon us. On Tuesday morning, at peep of day, the attack was made in a very hostile manner. The party found about ten of my people sitting to receive them, without arms or any thing in their hands. They immediately pointed their guns at them, and threatened to shoot them; whereupon some of them ran away; but they were followed and ill-used, two of them very much so. As soon as I arrived, they ceased from ill-using the poor boys, and began to cut and hack their houses, and to take all they could lay their hands upon. I assured the people that I believed the boys were innocent of that particular crime which they had laid to their charge; but that some of their girls and women

had been to their sacred place, and had given a payment for the trespass to the person who had claimed it. This they took no notice of, but used the most reviling language toward us and our cause. They accused us of having brought death upon them, and that they were become few in number in consequence of a supernatural power which we possessed of inflicting death upon any one we chose. They also accused us of having written to England, to say that they were not gentlemen, but slaves;—that the reason we wished them to believe was, that we may sell them as slaves, after having got them into our power. These things they had been told, they said, by our own countrymen; and moreover, that our own countrymen had also told them we were only Parens—which is the most abject appellation that they can make use of. Their threats were of a very horrifying nature; but in this it is our privilege to rejoice that *the Lord God omnipotent reigneth*. After the talking was a little subsided, I appealed to all present, in the most serious manner, as to the real evil we had ever done them in word or deed; and requested them to point it out to us, in order that we might know in what we had injured them, and so alter our proceedings, and live in peace with each other. They frankly acknowledged that they had nothing to bring against us. As to the imaginary evils, I told them that I was assured, in my own mind, that they did not themselves really believe them to be true; and as to the selling them for slaves, &c., I told them that the consul, who was daily expected, would set them right on that point when he came. One of the chiefs said: "You have been in the habit of passing through my place, when you go to Paihia; but see that you do not pass through again! for if you do, I will shoot your horse; and if you send natives, I will strip them, and send them back again. And I shall serve the missionaries and natives of Paihia in the same way." I said: "Well, what evil have I done you, that you should behave in that way?" "Well," said he, "then you shall not go!"

Soon after the party left, Broughton came, with some of his people, to see us, as did also Temorenga, the principal chief from Taiamai, and stayed with us all day. In the evening, Parore came again, to make peace with me. This I was very glad of, as I should have been very sorry for him to go home without the matter being made up. He told me and the chiefs present, that he did not wish to come in the manner he did, but that he was led into it by our own neighbors. I said: "Perhaps, after what you have heard, you will not wish for us to visit you again." "Oh," said he, "come, come! my people meet together every day for prayer." And after further conversation, we parted very friendly. As to their real concern for their sacred place, I firmly believe that they had none at all; but that, having been stirred up by wicked people, they were glad to have an opportunity to pick a quarrel with us. The attack, too, was a very unjust one; as payment had been given by the girls to Parore's family for what they

had done; and as for the boys, they had not been near the place. The natives all know that we do not wish in the least to violate their sacred places, and that it is our wish that the people living with us should not do so either. Many of them acknowledge—even those who are strenuous to preserve them—that they have no belief in their sacred places themselves, and that it is a thing which will soon die, and be lost from among them.

[Mr. R. Davis.]

A strong desire is manifested by the natives in various quarters for teachers and missionaries.

#### MISSION OF THE CHURCH MISSIONARY SOCIETY IN SOUTHERN INDIA.

INTERESTING statements from the mission in the Tinnevely district of Southern India have often been inserted in this work (p. 106). When Mr. Winslow was leaving his field of labor in Ceylon to return for a season to his native country, he received an affectionate letter from the Rev. C. Rhenius, of the Tinnevely mission, from which the following extract is taken. After mentioning that the congregations, gathered by that mission in 236 villages, embraced, in June last, 10,694 natives who had renounced idolatry, under the care of 110 native catechists and teachers; and that the schools contained 2,552 boys and 147 girls, he sends the following

#### *Message to the American Churches.*

Now then, my dear brother, go to the churches of America, and tell them these things;—tell them that the Lord Jesus Christ is certainly magnifying his name and gospel in these parts; that idolatry is rapidly diminishing; that this wilderness begins everywhere to blossom; that many souls are delivered not only from the bondage of idolatry, but also from sin in general, and are brought into the liberty of the children of God; that our congregations have difficulties, sometimes fierce persecution, but the Lord helpeth them; that we are all but feeble, miserable instruments, altogether insufficient for the work, and that yet we are making progress from month to month; to the praise of his name alone;—tell them, that though we are thus proceeding, yet much land remains to be fought for and to be occupied; that we want their fervent prayers for a still greater manifestation of the power of the Holy Spirit, among the heathen—among our congregations, schools, catechists and ourselves—that we may be warmer in love to Him who died for us, more fervent in zeal for his cause, more patient in suffering his wise will, more happy in enduring afflictions for his name's sake, more spiritually minded in all our doings; that we want their pecuniary assistance also, if they can afford it to us, in

order to help us in our warfare and in our preparation for the field;—tell them, that I am glad to read now and then of their exertions and labors in the cause of God, and of the blessing which he vouchsafes to rest on them. May they yet abound more and more in faith, love and patience, as the primitive Christians did. May they be enabled to put on the whole armor of God, and seek the benighted Indians in their neighborhood, and bring many, many of those scattered sheep into the fold of Christ our chief Shepherd.

When you meet with our younger brethren, who devote themselves to the service of their Savior among the heathen, tell them to take courage, to be strong in the grace that is in Christ Jesus, leaving themselves entirely to his disposal, and thinking on nothing else so much as on the ways and means to serve him according to his will. In their weakness and insufficiency, He will make them strong and sufficient. Tell them that I say this from experience to the praise of his holy name. It is now nineteen years since I arrived in India, six of them I spent in Madras and thirteen in Tinnevely; and during all this time I have found the Lord to be true to his word. By his blessing I have not spent my missionary life in vain. Let this encourage them to go forth, labor in his name, and learn to endure hardships as good soldiers of Jesus Christ. He himself also learnt obedience in that he suffered.

Let those of our American brethren and sisters who "abide with the stuff" look to this nearly black idol Katavarayen, and to his still more disgusting history, and remember that a great part of the world is still filled with such abominations—for want of the light of the blessed gospel. No where does the gospel so much appear to be indeed *light*, as when it enters into their heathenish darkness. How beautiful it shines! How glorious the change which it produces! Let them then put on the love of Christ Jesus, and gladly and thankfully devote as much of their substance as they can to send the gospel into all the dark corners of the globe. When the first messengers went forth into the world, the Lord Jesus Christ went forth with them "conquering and to conquer." The last word is for us in these latter days. The cry of the souls under the altar, (Rev. 6,) will soon cease and be fully answered. The mighty Lord has risen out of his holy temple, and soon will all flesh—all infidels, all anti-Christians—be silent before them! Let all Christians follow up the cry, and especially say, "Come Lord Jesus! come quickly!"

MISSION OF THE CHURCH MISSIONARY  
SOCIETY IN CEYLON.

THIS mission has been established at Kandy, the capital of the island of Ceylon, about fourteen years. This city is near the centre of the island, among mountains 2,000 feet in height. The population are the Cingalese,

who occupy the larger part of the island, and, in their religion, Boodhists.

The editor of the London Missionary Register prefaces an account of the demon-worship practised by these deluded people, with the following remarks.

It is at all times painful to a Christian mind, and, were there no practical use in it, it would be wrong, to contemplate in detail the superstitious, fantastic, and blasphemous rites of idolaters. In occasionally, however, recurring to the notice of them, we should aim at illustrating, with new force, the awful declaration of the inspired apostle—I say unto you, that the things which the Gentiles sacrifice they sacrifice to devils, and not to God, (1 Cor. x, 20). Such language, it might be imagined, could not, even to an avowed infidel, appear too strong, after carefully perusing a series of profane follies, such as are exhibited in the following document. It is extracted from a longer paper, sent home by Mr. Browning, and was drawn up by a native, as an account of the

Views of the Kandians relative to Demon-  
Worship.

The people of this country, when their children are sick, offer rice, flowers, and incense to the devil, to obtain a cure for them; and pay adoration to their ancestors and forefathers, who have been dead for a few centuries, because they think these, their forefathers, may probably have become devils or inferior deities.

The Kandian people offer rice and incense to a devil named Gavaleyaca: they think that he always takes care of the house, garden, property, children, cattle, &c. When we inquire why they offer these things, they say, "Oh! we must offer monthly or annually: if we do not so, surely he will destroy our cattle, or will take away the lives of our children, or, perhaps, even our own lives. Therefore we offer these things, in order to save ourselves, our children, and cattle." These offerings are expensive and vain.

In the interior of this island, the people of low rank worship a devil named Weramundayaca. They say, this devil came to Ceylon from the Mandive Isles. When their wives or their children become sick, they call a devil's priest, named Capuwa, or Yacadura, to inquire by what means they became ill. Then the Capuwa begins to tell past and future events, by the aid of that devil. First, he utters a sort of prayer, stating how the devil came from one of those islands to this country. He also addresses the devil, saying, "You did many wonderful actions at that time; why do you not exert yourself now?" Then the devil comes upon him mad, and he begins to tell past and future events. He also adds, "This sickness is very difficult to cure: however, I will cure it, if you will give me such and such things." Then they offer those

things. Whether the devil cures the sick person, or whether the doctor, by the help of medicine, effects the cure, the people cannot understand: they have no sense to inquire into the matter, and to distinguish truth from falsehood.

The people of this country worship a devil named Menemaroo-devata-unnaha. When we ask, "Why do you call that devil a murderer?" they say, "That devil constantly endeavors to devour some infant; and every day he must have some human blood to drink: for this reason we use that word concerning him." When their children become sick on account of that devil, they offer to him cock's blood, rice sufficient for eight persons, and incense. These things they take to a rivulet, and there they sacrifice to him. Besides this, they must give a handkerchief, or a piece of cloth, to Cupoo Mahaya, the name of the female devil's priest: if they do not offer these things, they think they cannot get cured of their sickness.

The agriculturists of this country worship a devil named Gurayaca. When their paddy (rice in the husk) becomes ripe, they offer many articles to that devil. If we ask why they do so, they say, "Unless we sacrifice these things, this devil will come in the night-time and steal the paddy from the field: when we offer these things to him, he protects the field, and neither steals the paddy himself, nor permits any other devil to steal it."

The sportsmen of this country worship a devil named Vadeyaca: they offer him five kinds of tender buds, the blood of beasts, and a variety of other things. When we ask them, "Why do you offer these things?" they say, "If we offer these things before we go to hunt, then we shall get much game. Not only so, but that devil protects us from danger, and from ravenous beasts. Besides, on the days we make these offerings, we succeed better in our undertakings than on other days, and are in greater favor with all who converse with us."

The women of this country are very much afraid of a devil named Cadava-rayaca. If any one talk about that devil, they do not like to hear. When we ask, "Why do you not wish to listen to that conversation?" they say, "If we hearken to that vain talking, the devil will make us sick." Besides this, they are very much afraid to walk in the evening from five to six o'clock: they think that devil will then do them some mischief. When they become sick by means of that devil, they call a person who knows how to pray to him, and tell him to cure the sickness: then he takes a piece of thread stained with turmeric, and says some prayers to that devil; and after that, he ties the piece of thread round the arm of the sick person.

When the little children of this country become ill, their parents are accustomed to offer many things to a devil named Pidaniyaca or Seriyaca. They are required to sacrifice to him five kinds of stench, produced by burning nine sorts of red flowers, cock's blood, and five portions of boiled rice, stained with different colors. These things they take to a

solitary place, where there is water, and devote them to the aforesaid devil, and entreat him to accept their offerings, and to cure the sickness.

A part of the inhabitants of Udsiapattoo in Matilecorie, worship a devil named Abbootaumaha, or Gangebاندare. When their children or any of their friends become sick, they prepare a kind of table or stand with small sticks, about three feet high, in a thicket where there is some water; and they offer him rice and curry made of seven different kinds of herbs, flowers, roasted eggs, and incense. These things they keep upon the table which they have erected, and pray him to accept of these offerings, and to cure the sickness.

When the people inhabiting the interior of this island become sick, they frequently imagine that sorcery or witchcraft is the cause of their sickness, and therefore they call a devil's priest, and tell him to cure them. Then he makes a house with plantain-trees. After it is finished, he tells the sick man to go into that house, and sit down upon a rice mortar. He then begins to dance, beating a small drum. After the performance of various unmeaning ceremonies, he pronounces another charm, that the devils may depart from that place. After they are departed, he bids the attendants to cast all the things of which the house is made, the plates, the rice, and the chatty of fire, &c. into the jungle. The reason why he performs all these ceremonies is, to get a cloth of about 20 cubits: if he did not get this, he would not take so much trouble.

When the people of this country become sick of the small-pox, they call a devil's priest, in order to obtain a cure from him. First, that priest, when he comes from his village, brings all the things that are necessary to cure the sickness. Before he comes, the people must prepare a house, smear the floor with cow-dung, &c. When he enters the house, he prays to his lord, named Hadowe Ocomara Bandar, who grants his petition, and comes upon him. After this, he takes a small chopping-knife, made of silver, into his hand, and puts it upon the sick man's head; and, by the power of the devil, utters the following words: "The darkness of disease shall immediately pass away from you, when the light of my knife comes upon your head." Afterward, he pours a pot of water upon his head, and wets all his body. This is all done to deceive the people, and to plunder their property.

The people of this country, when they have lost a buffalo, offer archa flowers, incense, and betel, (a nut,) to a devil named Gala Bandara. Having offered these, they address the devil, saying, "You must make a person able to declare some news about the buffalo which we lost at such a time, and we will offer any sacrifice that you please to appoint." After some days, if the person who has lost the buffalo hears some news of him, he thinks, "Oh, that devil must have brought this to my knowledge. I prayed him to do so." Thus thinking, he goes to the devil's temple, and offers whatever the devil's priest orders him. By this means he loses his



property, and does not always get his buffalo again.

When cocoa-nuts, jack-fruits, toddy, or any other fruits, are stolen from the gardens of the people of this country, they go to a devil's temple, and address a devil named Daveleyaca; saying, "Last night a thief came and stole such and such things from my garden; wherefore I pray you to bring out the person who stole them, and make him declare publicly, 'I am the thief!'" Besides this, I request you to prevent people from stealing in future in this manner from my garden." Then the devil is pleased with his petition, and the devil's priest gives him a piece of archa flower to hang on a tree. The person thinks that flower will preserve the garden; and he does as he is directed.

### DOMESTIC.

#### ANNIVERSARIES OF BENEVOLENT SOCIETIES IN THE CITY OF NEW YORK.

WHEN not otherwise stated, the meetings were held in the Chatham-street Chapel.

##### *American Seaman's Friend Society.*

The sixth anniversary of the society was held on Monday evening, May 5th, Abraham Van Sinderen, Esq., the President, in the chair. Prayer was offered by the Rev. Mr. Squier of Utica. The Rev. J. Greenleaf, the Secretary, read the annual report; and addresses were delivered by Rev. Mr. Mitchell, of Charleston, S. C.; Rev. S. Peet, Agent of the Society; Peletiah Perit, Esq., New York City; Capt. Richardson, of the ship Poland; Robert Wilkinson, Esq., Poughkeepsie; and Rev. Edward Kingsford, from England.

##### *American Anti-Slavery Society.*

The first anniversary was held on the morning of Tuesday, May 5th, Arthur Tappan, Esq., presiding. Prayer was offered by Rev. C. P. Grosvenor, of Salem, Mass. Dr. Cox read the 58th chapter of Isaiah. Rev. Elizur Wright, the Secretary, read the annual report; after which, Rev. S. L. Pomroy, Bangor, Me., Rev. Stephen Peet, Euclid, Ohio, Rev. A. A. Phelps, late of Boston, Mr. James Thome, Kentucky, Rev. B. Green, Whitestown, Mr. Robert Purvis, Rev. H. G. Ludlow, and Dr. Cox, of New York City, Mr. W. L. Garrison, of Boston, and Mr. Charles Stewart, of England, addressed the audience.

##### *Sabbath-School Meeting.*

This was held on the evening of May 5th, Eleazar Lord, Esq. presiding. Rev. Dr. Fisher opened the meeting with prayer, and Horace Holden, Esq. read the report; after which resolutions were adopted, and addresses made by Rev. Dr. DeWitt, and Dr. Cox, of New York City; Rev. B. Stow, of Boston, and Rev. S. L. Pomroy, of Bangor. About 10,000 children and 4,000 or 5,000 spectators were assembled in the Park at three, P. M., where a prayer was offered, a hymn sung, and addresses made.

##### *American Tract Society.*

The ninth anniversary of this society was held on the morning of May 7th, the President, S. V. S. Wilder, Esq., in the chair. After prayer by the Rev. Francis McFarland, of Virginia, and the reading of the annual report by Rev. W. A. Hallock, the Secretary, addresses were delivered by Rev. P. Cooke, of Ware, Mass.; Rev. J. A. Copp, of Tennessee; Rev. Mr. Matheson, of England; Dr. Milnor, of New York City; Rev. W. S. Plumer, of Virginia; Timothy R. Green, Esq., Rev. Seth Bliss, Boston; Rev. Mr. Winslow, missionary from Ceylon; and Rev. Andrew Reed, London.—Resolves were passed to place at least one bound volume of the Society's publication in every family in the States of Maryland, Virginia, S. Carolina, Georgia, and Territory of Florida; and to raise thirty thousand dollars for foreign distribution.

##### *American Peace Society,*

Held its annual meeting on the afternoon of May 7th, S. V. S. Wilder presiding. The annual report was read by Mr. Chipman, giving an account of the progress of the Society's principles; after which Rev. Prof. Dewey, of Pittsfield, Mass., Rev. Mr. Hicock, of Litchfield, Con., and Rev. E. Galusha, of Utica, addressed the meeting.

##### *American Home Missionary Society.*

The eighth anniversary was held on the evening of May 7th, the President, Hon. S. Van Rensselaer, in the chair. Dr. Codman, of Dorchester, Mass., opened the meeting with prayer. Knowles Taylor, Esq., the Treasurer, and Rev. A. Peters, the Corresponding Secretary, read their reports; upon which the Rev. Mr. Phelps, of Geneva, and Rev. S. Eaton, of Buffalo, N. Y.; Rev. G. W. Blag-

den, of Boston; Rev. A. Reed, of London; Prof. Sturtevant, of Illinois College; and Rev. Dr. McAuley, addressed the meeting.

*American Baptist Home Missionary Society.*

This society held its second anniversary, in the Mulbury-street Church, on the evening of May 7th. Hon. Heman Lincoln, the President, took the chair; Rev. Dr. Kendrick read the Scriptures; Rev. John Peck lead in prayer; and Rev. Dr. Going read extracts from the annual report; after which Rev. Dr. Sharp, of Boston; W. B. Cannier, Esq., of St. John's, N. B.; Rev. G. F. Davis, Hartford, Con.; and Rev. Mr. Rees, Trenton, N. J.; addressed the meeting.

*Meeting in behalf of African Colonization.*

This was held in connection with the New-York City Colonization Society, on the afternoon of May 7th, Rev. Dr. Milnor presiding, and Doct. John Stearns acting as secretary. Prayer was offered by Rev. Dr. DeWitt. Rev. R. R. Gurly, Secretary of the American Colonization Society, made a brief statement relative to the views of the society, the principles adopted by the friends of colonization, and the condition and character of the colony of Liberia. Rev. Mr. Jackson, of New York

City, A. H. Twining, Esq., Rev. John Breckenridge, Rev. G. W. Bethune, and Rev. W. S. Plumer, addressed the meeting.

*American Bible Society.*

The eighteenth annual meeting was held on the forenoon of May 8th. Rev. Dr. Porter, of Catskill, read the Scriptures; the President, Hon. John Cotton Smith, made a short address; the reports of the Treasurer and Managers were read; and the audience were addressed by Rev. B. Stow, Boston; Alvan Stewart, Esq., of Utica; S. A. Foot, Esq., New York City; Rev. G. W. Blagden, Boston; Rev. Dr. Henshaw, Baltimore; Rev. Dr. Milnor, and Rev. S. H. Cone, New York City; Rev. W. S. Plumer, of Virginia; Rev. Mr. Winslow, missionary from Ceylon; and Rev. Messrs. Reed and Matheson, from England, who were present as delegates from the British and Foreign Bible Society.

*Assembly's Board of Education.*

The meeting was held on the evening of the 13th, in the Brick-Church, Moses Allen, Esq. presiding. After the reports and statements respecting the proceedings of the society had been read by the Secretary, the audience was addressed by Rev. Drs. Phillips and Tucker, Rev. C. Mason, and Rev. W. S. Plumer.

## Miscellaneous.

### BUDDHISM IN CHINA.

In the *Monthly Paper* accompanying the number of this work for March 1833, an engraved representation of the common form of Booth or Budh, was given, followed by some general account of this idol and the worship paid to it in Ceylon, Burmah, Siam, China, and other countries where this system of idolatry prevails. The following well written article, relating particularly to the present state and character of Buddhism in China, is taken from the *Chinese Repository*, and purports to have been written by a person who possessed the best means of obtaining a correct knowledge of the subject. The article also casts much light on many of the customs and laws of the Chinese.

Buddhism has lately attracted the notice of several eminent scholars in Europe. Anxious to discover a rational system of idolatry, they have supplied its moral deficiencies from their own stores of knowledge, and then represented the whole as the religion most commendable

and rational, in the absence of Christianity. The writer of these remarks has not the slightest wish to engage in a contest with those giants in speculative knowledge; he wishes merely to present what he has himself witnessed, having never previously studied the demonology of the Buddhists. In order, however, to satisfy his readers, he can state, that he has since pored over many a book abounding in barbarisms from the Pali language; that he has perused numerous Chinese works on the subject; and if, after all, he confesses that the greater part of the Budhistic books contain nothing but absolute absurdities and reveries, unintelligible to the most learned of its votaries, he only coincides in opinion with the more intelligent of the sect. He admits at the same time, that it is the least degrading of the idolatrous systems when compared with other pagan abominations; he allows, that we see it in China in the least objectionable form in which it exists; yet still he detects every where its principle of atheism, and of gross idolatry.

Having spent about six years among Buddhists in various countries, I can assure those European scholars, that many of the supposed tenets of Buddhism, which they have drawn from books in the libraries of universities, are

as little acknowledged by the followers of Budha, as are the doctrines of Christianity. They scarcely address themselves to the understanding, but are content with repeating the prayers delivered to them in the Pali, to them an unintelligible language; and they pay their worship to an indefinite number of images, according to the traditions of their ancestors. In China, where the peculiarity of the language precludes its being written with alphabetic accuracy, the Pali degenerates into a complete jargon, by adapting the sounds to the pronunciation of the Chinese characters. I have tried in vain to decypher the hard words, which in the Chinese language have none of the inflections that are so prominent a feature in the Pali language; I have inquired of the priests, but they never could give any satisfactory answer, and at length I have relinquished the hope of ever gaining a thorough knowledge of their tenets. As the advocate of evangelical principles, I ardently desire that Christianity may very soon triumph over this preposterous superstition.

What is Buddhism in China at the present moment? It is very evident that its introduction into this extensive country was not antecedent to the Christian era. In the year 65, A. D., the emperor Ming-te invited the first priests of Budha to China. A dream, informing him that the "holy one" was born in the west, is assigned by the Chinese historians as the cause of the embassy sent to India, to bring hither some disciples of the new-born sage. In the classic odes there was found a passage, which in indefinite terms spoke of some such event; this was immediately quoted as corroborative of the infallible imperial opinion, that the period had now arrived. Those priests, therefore, natives perhaps of Ceylon, were received with open arms by the court, and found an ample field in which they might propagate their absurd doctrines.

The ancient Chinese retained some knowledge of a Supreme Being, which had been delivered to them by tradition. Yet the worship which they paid to the visible heavens and to the earth, to rivers, hills, and above all to the *dragon*, and the gods of the lands, was open idolatry. Subsequently when Confucius rose as the renovator of his age, he studiously avoided explaining himself upon the number or nature of the gods, and only inculcated the necessity of reverencing those whom the ancients had worshipped. He defined the rites of their service with the greatest minuteness. His only wish was, to promote the social happiness of his countrymen, independently of the influence which religion exercises upon a nation. His great aim was the introduction of order and decorum into all the relative duties of life: and to the strict observance of external ceremonies, he reduced the whole of religion. This deficiency in his system was very strongly felt by his contemporaries. Laou-tsze, therefore, the mystic philosopher of China, stepped forward to supply the wants of the multitude, by his abstruse speculations. According to him, all nature is filled with demons and genii, who constantly influence the

fate of man. He increased the number of idol gods to an enormous amount, and attempted to define with scholastic precision their nature and offices. Yet his demonology wanted perspicuity, and contained too many palpable absurdities to be generally received. Though some emperors have declared themselves votaries of Taoism, they could never introduce a general belief in doctrines which nobody understood.

China wanted therefore a popular creed, which every man might understand; and the Buddhists supplied this desideratum. Accommodating their system to all the existing superstitions, they opened the door to every sort of converts, who might retain as many of their old prejudices as they chose. They were by no means rigorous in enforcing the obligations of men to morality; to expiate sins, offerings to the idols and to the priests were sufficient. A temple, built in honor of any idol, and richly endowed, would suffice to blot out every stain of guilt, and serve as a portal to the blessed mansions of Budha. When death, that hideous spectre, approached, they promised to every one of their votaries speedy promotion in the scale of the metempsychosis, till he should be absorbed in Nirupan or Nirvana,—nonentity. With these prospects the poor deluded victim left the world. To facilitate his release from purgatory, they said mass, and supplied the wants of the hungry departed spirit by rich offerings of food, of which the spirit enjoyed only the odor, whilst they devoured the substance. As Confucius had raised the veneration towards ancestors into idolatrous worship, they were ready to perform the office of priests before the tablets of the dead. Thus they ingratiated themselves with the credulous multitude, who were too happy to avail themselves of their cheap services.

But notwithstanding their accommodating creed, the Chinese government at times have disapproved of it. As the sanctity of marriage has been acknowledged in China from time immemorial, and almost every person at years of maturity has been obliged to enter that state, the celibacy of the priesthood of Budha was considered a very dangerous custom. Budha regarded contemplation and exemption from worldly cares, as the nearest approach to bliss; therefore his followers in imitation of their master, passed and inculcated lives of indolence, and practised begging, as the proper means of maintaining themselves. This was diametrically opposed to the political institutions of China, where even the emperor does not disdain to plough.

If such a system prevailed, the immense population of the empire must be reduced to starvation; for it is only by the utmost exertion that they can subsist. These serious faults in the foreign creed gave its enemies occasion to devise means for its extirpation. It was proscribed as a dangerous heresy, and a cruel persecution followed in consequence; but it had taken too deep root to be easily eradicated. Then again some emperor would think more favorably of its demoralizing tendency, and even embrace it himself. Yet

the natural consequence of its tenets was, that it could never become a religion of the state, and that the priests were never able to exercise any permanent influence over the populace. Besides, the Chinese are too rational to believe implicitly all the absurd Buddhistic fables, nor can they generally persuade themselves that those numerous images are gods. When we add to this, their national apathy towards every thing concerning religion, from their being entirely engrossed with things of this life, we can easily account for the disesteem in which they hold Buddhism. Nor ought we to wonder, that they worship at one time the divinities which they despise at another; for ancient custom bids them follow the track of their ancestors, without inquiry or doubt concerning its reasonableness, even when they cannot but ridicule its absurdities.

The priests of Budha are a very despised class, sprung chiefly from the lowest of the people. Their morals are notoriously bad, and pinching poverty has made them servile and cringing. They wander abroad in search of some trifling gift, and often encounter many a harsh refusal. Those temples which are well endowed by their founders, are overcrowded with priests, so that only a few among the higher of them can be rich. Neither learning nor skill is found among them, and with a few individual exceptions, they are a very stupid class. Budha, however, seems to have intimated that stupidity brings the votary nearer to the blissful state of apathy, and therefore a knowledge of his institutions is considered the only requisite to form an accomplished priest. They have no schools or seminaries for the instruction of those who belong to their sect. They seldom strive to obtain literary honors; they are even excluded from the list of candidates as long as they remain priests. Few among them are serious in the practice of their own religion; they are in the fullest sense of the word, worldly men. They who are strict in their devotions, appear sullen and misanthropic, and live a very secluded life. But religious abstraction and deep contemplation, with utter oblivion of existence, appear to be out of vogue. I have been in the *chen-tangs*, or halls of contemplation, and have found them the haunts of every vice. How can it be otherwise, if the mind is unoccupied and the hands not employed with any good work. The nuns are less numerous than the priests, and more industrious.

It is a general observation that almost all the temples of Budha are in a state of dilapidation. The contributions of devotees are inadequate to meet the expenses of repairs. These temples are very numerous, so much so that there is scarcely a small village which has not to boast of one; and few romantic and beautiful spots can be found free from these seats of idolatry.

The similarity of the rites of this superstition to those of papacy are striking; every one who visits their monasteries can at once discover the resemblance. That they should count their prayers by means of a rosary, and

chaunt masses both for the living and the dead, should live in a state of celibacy, and shave their hair, fast, &c., might perhaps be accounted for by a mere coincidence of errors into which men are prone to fall; but their divine adoration of *teen-how*—"the queen of heaven," (called also, *shing-moo*, 'the holy mother,') must be a tenet engrafted upon Buddhism from foreign traditions. We are unable to fix the exact period of the adoption of this deity. There is a legend of moderate date, among the people of Fuhkeen, which tells us that she was a virgin of that province, who in a dream saw her kindred in danger of being wrecked, and boldly rescued them; but this affords no satisfactory solution. Neither is the queen of heaven among the deities which the Siamese Buddhists worship, though they possess the whole orthodox code of demons. It is very likely, that some degenerate Nestorian Christians amalgamated with their faith and ceremonies the prevailing errors of China, and persuaded the priests of Budha to adopt many of their rites. Though the Siamese and Cambojan priesthoods resemble the papal clergy in some points, they do not exhibit so striking a similarity as the Chinese. Moreover the Buddhists of China have received among the objects of their veneration all the sages which have been canonized by the emperor or by public credulity. In one instance, I saw a marble bust of *Napoleon*, which they had put in a temple, and before which they burned incense; hence it would not be extraordinary, if they had also adopted among their gods so conspicuous an object of worship as the virgin, who was adored by so many millions of Christians.

The present dynasty seems to have declared itself clearly in favor of the great Dalai-lama of Thibet. As the Mongols on the northern frontier are much devoted to the rites of Shamanism, and adore this visible deity, it was perhaps with a view to conciliate their good will and keep those wild hordes in subjection that this preference was manifested. The religion of these barbarians being only a modification of Buddhism, we should expect that the Chinese government would equally extend its benevolence to the Buddhists in China.—But such does not appear to be the fact; they are tolerated, but receive no stated support from the government.\* The emperor may extend his individual charity to some temples, but this is not governmental patronage. The high officers of state may occasionally favor the sect; but they will never openly avow it; for this would be derogatory to their fame, and expose them to the ridicule of their colleagues. Yet under all these disadvantages, a numerous priesthood can find subsistence. The temples are crowded to excess with devotees on certain festivals, and the exclamation, "*O-me-to fuh*," is familiar to the ear of every one.

\* We are not quite sure that our correspondent is correct in this assertion. The point deserves further attention; and we shall feel much obliged to any of our correspondents, who will furnish us with such evidence and facts as shall put the question at rest.



## American Board of Commissioners for Foreign Missions.

### MEETING IN BEHALF OF THE BOARD IN NEW YORK CITY.

A meeting was held in the Chatham-street Chapel, during the week of the religious anniversaries, (Friday, May 9th,) at which the Hon. John Cotton Smith, President of the Board, presided. After prayer by the Rev. Dr. Proudfit, statements relating to the general concerns of the Board, and its operations and plans, were made by Dr. Wisner, one of the Secretaries. Rev. Miron Winslow, of the Ceylon mission, then gave some account of that mission and the calls for enlarged operations in that quarter.

Resolutions were moved and seconded by Rev. Dr. Beman, of Troy; Zechariah Lewis, Esq., Brooklyn; Rev. Andrew Reed, London; Rev. R. Alden, Secretary of the Wesleyan Missionary Society, London; Rev. Mr. Bethune, Utica; Rev. Mr. Mattheson, Durham, England; Rev. W. S. Plumer, Virginia, and Hon. Stephen Van Rensselaer, of Albany.

The following resolutions were adopted.

*Resolved*, That, in the present state of the missionary enterprise and the existing circumstances of the world, the hope of the uncivilized nations, under God, depends much upon the moral feeling and moral action of the youth of this republic; and that the cause of foreign missions, from the above considerations, enforces claims on them, which ought to be felt and answered without delay.

*Resolved*, That the grand enterprise of preaching the gospel to every creature, is eminently adapted to unite in fellowship and love all the friends of the Redeemer, and to assimilate them to the pure and devoted society of heaven.

*Resolved*, That we regard the spirit of prayer as essential to the spirit of missions; and that we therefore earnestly recommend to the attention of the friends of the Redeemer the monthly concert for prayer, as being happily adapted to the cultivation of such a spirit.

*Resolved*, That the preciousness of the treasure committed to us, the deplorable condition of uncivilized nations, the promises and providence of God, the industry of him who soweth tares, and the excellency of the missionary spirit, all forbid us to do otherwise than continually to enlarge our views and efforts for the universal spread of that gospel which bringeth salvation.

### ORDINATION AND DEPARTURE OF MISSIONARIES.

On the 15th of April Rev. John B. Adger and Rev. James L. Merrick were ordained in Charleston, S. C., by the Union Presbytery, as missionaries of the American Board of Commissioners for Foreign Missions. The sermon on the occasion was preached from Isaiah xlii, 1, by the Rev. Thomas Smith, of the Second Presbyterian Church, in Charles-

ton, with which Mr. Adger was connected, and in whose meeting-house the services were held.

Mr. John Dunbar, recently from the Auburn Theological Seminary, was ordained at Ithaca, N. Y., May first, as a missionary of the Board, by the Cayuga Presbytery. The Sermon was preached by Rev. Nathaniel E. Johnson, Cortlandville.

On the 5th of May, Rev. Samuel Parker, of Ithaca, Rev. John Dunbar, the person named above, and Mr. Samuel Allis, Jr., of Ithaca, left that place, under the patronage of the Board, on their way to the Indians near or beyond the Rocky Mountains, with a view to ascertain the condition and character of those remote tribes, and to prepare the way for establishing missions in that quarter, if divine Providence shall favor it. They are expected to ascend the Missouri river, and penetrate the wilderness in such a direction and as far as may seem advisable for the accomplishment of their object. The special interest felt by the friends of Christ in Ithaca and the immediate vicinity, in behalf of those neglected tribes has induced them to contribute liberally towards defraying the expenses of the expedition. In a letter written on the way Mr. Parker remarks—

The mission is the child of prayer and fasting, and I believe it will live and be productive of great good to the poor Indians. If I should be permitted only to climb the Rocky Mountains, and after having looked over the moral desolations of the west, should make my grave in the snow of the wilderness; and if my companions should also fall, the Indians beyond the mountains will not be forgotten, nor long neglected. The prayers and the interest called forth in their behalf will not be unavailing. Those tribes shall bow before the Savior and his kingdom shall extend from sea to sea.

### PATAGONIAN MISSION.

MESSRS. Arms and Coan arrived at New London in the Talma, capt. Allen, on the 14th ult. They landed first at Gregory's Bay, within the Straits of Magellan, and were last from the Falkland Islands. A more particular account of their mission, and of the kindness they uniformly received from shipmasters during their absence, will be given in a future number.

## Donations,

FROM APRIL 11TH, TO MAY 10TH,  
INCLUSIVE.

<i>Central Board of Foreign Missions,</i> James Gray, Richmond, Va. Tr.	
Albemarle co. A friend, to constitute Rev. JOHN A. GRETTER of Genito, an Honorary Member of the Board,	50 00
Fredericksburg, Benev. so. to constitute Rev. SAMUEL B. WILSON an Honorary Member of the Board, 50; a lady, 5;	55 00
A widow lady and her daughter, W. H. White,	5 00
W. H. White,	10 00
Lynchburgh, 3d presb. chh.	15 00
Petersburg, Rev. WILLIAM S. FLUMER, which constitutes him an Honorary Member of the Board, 50; Mrs. Bott, 5; two ladies, 1.75;	56 75
Richmond, Presb. chh. Shockoe Hill,	267 93—450 68
<i>Southern Board of Foreign Missions,</i> James Adger, Charleston, S. C. Tr.	
Augusta, Ga. WILLIAM SMITH, Bradleyville, Rev. ROBERT W. JAMES,	100 00
Charleston, Rev. JOHN LAMNEAU, 50; Rev. THOMAS SMITH, 50; fem. miss. asso. of 2d presb. chh. 50; JAMES ADGER, (of which to constitute Rev. JOHN B. ADGER an Honorary Member of the Board, 50; 150;	300 00
Columbia, WILLIAM LAW, 100; Rev. F. R. GOULDING, D. D. 50;	150 00
John's Island, Rev. ELIPHA WHITE,	50 00
London, Eng. CHARLES WHITLAW,	100 00
Washington, Ga. ADAM ALEXANDER,	100 00
Winnsboro', Cong. of Rev. WILLIAM BREARLY,	50 00
From various sources,	312 12
The individuals mentioned above are constituted Honorary Members of the Board. The dona. are for the support of Rev. G. W. Boggs, 600; and Rev. J. L. Wilson, 600;	—1,912 12
<i>Cumberland co. Ms. Aux. So. W. C. Mitchell, Tr.</i>	
Portland, Mon. con. in 2d, 3d, and High-st. chhs.	75 00
<i>Essex co. North, Ms. Aux. So. J. B. Pearson, Tr.</i>	
Amesbury, Mills Village, Cong. chh. and so.	25 00
Andover, Chapel cong. Gent. 286.75; la. 68.50;	355 25
S. par. Gent. and la. 156.67; mon. con. 30; sub. sch. 12.11;	196 78
Haverhill, Fem. miss. so. in Rev. Mr. Whittlesey's par.	25 00
Ipswich, United mon. con. in 1st and south chhs. 100; for. miss. so. in Rev. Mr. Kimball's par. 79.50;	179 50
Newbury, 1st par. Gent. 62.84; la. 40.32;	103 36
Newburyport, Mon. con. in 4th chh. Rowley, 1st par.	33 45
West Bradford, Gent. 10.75; la. 68.57;	54 12
West Newbury, W. par. Gent. 12.35; la. (of which for John Kirby in Ceylon, 14.) 20;	50 32
<i>Essex co. South, Ms. Aux. So. J. Adams, Tr.</i>	32 26-1,066 04
Boxford, 1st par. Gent. 14; la. 18;	32 00
Danvers, N. par. Gent. 54; la. 34.91; S. par. Gent. 100; la. 92.23;	68 91
Lynn, La. (of which to constitute Rev. DAVID FEARBY an Honorary Member of the Board, 50; 67.25; so. 20;	192 23
	67 25

Manchester, Gent. 34; la. 30.50; mon. con. 11.76; juv. so. 3;	79 26
Salem, S. so. La. 58.75; coll. in Crombie-st. chh. 80;	138 75
Topsfield, Gent. 49.87; la. 55.29; mon. con. 14.84;	190 00—738 40
<i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>	
Coxsackie, To constitute Mrs. SUSAN VAN BERGEN an Honorary Member of the Board,	100 00
East Durham, Indiv. to constitute Rev. JONATHAN CONE an Honorary Member of the Board, 50; mon. con. 16.25; D. Baldwin, 10; I. Sears, 1;	77 25
East Windham, Big Hollow, Mon. con.	1 35
West Durham, Mon. con.	18 50—197 10
<i>Hampden co. Ms. Aux. So. S. Warriner, Tr.</i>	
Chester, Mon. con. 13; E. Miller, 5;	18 00
Chickopee, Gent. and la. Factory, Mon. con.	1 00
Feeding Hills, Cong. chh. 8.06; mon. con. 4.05;	7 42
Longmeadow, Fem. benev. so. 87; young men's wes. miss. so. 18; mon. con. 15.70;	12 11
Middle Granville, Cong. chh.	190 70
<i>Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.</i>	15 09—174 25
Berlin, N. Britain so. Mon. con.	10 00
East Windsor, 1st se. Mon. con.	25 00
N. so. Gent.	11 00
Glastenbury, Mon. con.	42 87
Granby, T. Hills, La.	11 40
Hartford, 1st so. 34.10; la. 16; N. so. Mon. con.	50 10
Of sums ack. in Jan. \$100 fr. D. P. Hopkins, constitute WILLIAM EDMOND, of Newton, an Honorary Member of the Board.	23 69
W. Young la. benev. so.	4 37
Wethersfield, Newington so. Electa Whittlesey, 6th pay. for Caroline Whittlesey in Ceylon,	12 00
R. Hill so. A young lady,	50
	180 93
Ded. expenses paid by aux. so.	50 97—139 96
<i>Litchfield co. Ct. Aux. So. C. L. Webb, Tr.</i>	100 00
<i>Middlesex co. Ms. Aux. So. C. Davis, Tr.</i>	
Sudbury, Gent. and la. to constitute Rev. RUFUS HURLBUT an Honorary Member of the Board,	50 00
<i>Middletown and vic. Ct. Aux. So. R. Hubbard, Tr.</i>	
Chatham, 1st so. Gent. 17.31; la. 10;	27 31
Middletown, 1st so. Gent. 6; la. 4.38;	10 38
Westfield, La.	15 00
Upper Middletown, Mrs. S. W. Savage, to constitute Rev. ZEBULON CROCKER an Honorary Member of the Board,	50 00—102 69
<i>Monroe co. N. Y. Aux. So. By E. Ely, Bergen, Lyme, Fem. miss. so. 7.85; mon. con. in Centre chh. 5.37; coll. Jan. 6th, 33.41;</i>	46 63
Brockport, 1st cong. chh.	15 50
Holley, 1st presb. chh. to constitute Rev. ROBERT H. CONKLIN an Honorary Member of the Board,	50 00
Knowlesville, Presb. chh.	26 00
Middlebury, Presb. chh. and so. (of which to constitute Rev. NORRIS BULL an Honorary Member of the Board, 50;)	60 00
North Fenfield, Presb. chh.	6 83
Ogdon, Fem. miss. so. 27.74; cong. chh. 16.54;	44 28
Pittsford, Presb. so. to constitute Rev. JOHN B. RICHARDSON an Honorary Member of the Board,	50 00
Riga, La. for. miss. so.	36 72

Rochester, 1st presb. chh. 75	
3d do. 30,15;	105 15
Sweden, Presb. chh.	22 57—403 68
New York city, Board of for. miss. in R. D. chh. W. R. Thompson, Tr.	
Albany, Mon. con. in N. R. D. chh. 37,33; 3d R. D. chh. 43,25;	
sub. sch. No. 6, 2,50;	73 08
Farmville, Mon. con. in R. D. chh.	30 00
Ghent, Asso. in do.	22 34
New Brunswick, N. J. Mon. con. in do.	42 07
New York city, Fancy article so. of Colleg. R. D. chh. (of which to constitute Rev. JOHN SCUDDER, Ceylon, and WILLIAM R. THOMPSON of New York city, Honorary Members of the Board, 150;)	157 13
Old Schaghticoke, Mon. con. in R. D. chh.	25 00
Utica, R. D. chh. to constitute Rev. JAMES S. CANNON, D. D. and Rev. ALEXANDER McCLELLAND, D. D. of New Brunswick, N. J. Honorary Members of the Board,	100 00—449 62
New York city and Brooklyn, Aux. So. W. W. Chester, Tr.	411 06
Oneida co. N. Y., Aux. So. A. Thomas, Tr.	
Clinton, Cong. so. 100; Hamilton college, so. of chr. res. 12,43;	112 43
Coventryville, Mon. con.	14 21
Deerfield, Mon. con.	4 82
Elizabethtown, Cong. so.	3 00
Fulton, Coll. in presb. so.	9 50
Hamilton, 1st cong. so.	8 62
Hannibal, Coll. in cong. so.	11 90
Malone, Coll. in presb. so. 25,69; Miss Hobart's sub. sch. class, 1,37; Miss Hough's do. 1,94;	29 00
New Haven, Coll. in cong. so.	10 30
New York Mills, Coll. in presb. so. to constitute Rev. L. H. Loss an Honorary Member of the Board,	52 53
Onondaga Hill, Presb. so.	3 00
Oswego, Presb. so. to constitute Rev. ROBERT W. CONDIT an Honorary Member of the Board,	50 00
Plymouth, Mon. con.	5 00
Trenton, L. Younglove, in part of m. pig. No. 6, 16; E. G. Wells, for China miss. 5;	21 00
Utica, 1st presb. so. Mon. con. and coll. 188,76; fem. benev. asso. 30; gent. 19,16;	237 92
Vernon Centre, Mon. con. to constitute Rev. JOHN WATERS of New Hartford, an Honorary Member of the Board,	32 00
Western, Coll.	19 00—643 33
Palestine miss. so. Ms. E. Alden, Tr.	
North Middleboro', E. Leach,	90 00
Rockingham co. East, N. H. Aux. So. D. Knight, Tr.	
New Market, Lamprey River, Mon. con. in cong. so. 10,40; fem. asso. 20,60;	31 00
Rutland co. Vt. Aux. So. J. D. Butler, Tr.	
Clarendon, Gent. and la.	18 00
Rutland, E. par. Circle of industry, 30; av. of ring, 1;	31 00—49 00
Stratford co. N. H., Aux. So. A. Freeman, Tr. 129 34	
Western Reserve Aux. So. Rev. R. Nutting, Hudson, O. Tr.	
Brockville, Coll. 2,44; indiv. 1;	3 44
Charlestown, Gent.	7 43
Dover, Asso.	6 50
Granger, Asso.	7 84
Guilford, Mon. con.	9 00
Hudson, Contrib.	23 86
Norwalk, Rev. T. Kennen,	1 00
Ravenna, Sub.	14 84
Richfield, Asso.	15 00
Strongsville, W. Strong, 3; indiv. 7,16;	10 16
Wellington, Mon. con.	12 00
Windham, La.	14 25—125 32

Windsor co. Vt. Aux. So. Rev. J. Richards, Tr.	
Barnard, Thanksg. contrib. in cong. chh.	13 00
Bridgewater, Mrs. P. Perkins,	2 00
Hartford, Gent. 16; la. 22,21;	
mon. con. 6,66; a widow's mite, for miss. to Indians, 1;	45 87
Queechee Village, La.	4 47
Hartland, Mon. con.	21 00
North Hartford, Mon. con.	15 65
Norwich, Gent. 20; la. 12;	32 00
Pomfret, Cong. chh.	4 50
Royalton, Gent. 11,75; la. 22,23;	33 98
Windsor, Mon. con. in cong. chh.	14 75—187 22
Total from the above sources,	\$6,823 81

## VARIOUS COLLECTIONS AND DONATIONS.

Acworth, N. H. Mon. con. 17,34; av. of ring, 16c.	17 50
Albany, N. Y. 4th presb. chh.	158 34
Alleghanytown, Pa. Three indiv. a bal.	50
Amherst, Ms. Ann and Emma Field, for Greek chil.	1 12
Andover, Ms. Young ladies in Abbott fem. sem. 8,96; a young lady, for tracts and bibles for Maharratta miss. 2; fem. bible class in S. par. for Zoolah miss. 13,34; fem. mon. con. in N. par. for do. 16; c. box in do. 30c.	40 60
Augusta, Me. Juv. so. for an orphan child in Rev. Mr. King's sch. at Athens, Greece,	12 30
Baltimore, Md. Fem. miss. so.	25 00
Banger, Me. 1st cong. chh. and so.	280 00
Beech Spring, O., A. Work,	2 00
Bennington, Vt. Miss F. P. R. av. of ring,	10 00
Blenheim, N. Y. Fem. benev. so. 6; ack. in April as fr. Jefferson.	
Boston, Ms. A mite off. fr. a fem. of Old South chh.	5 00
Brainerd, Cher. na. D. H. 2; Maj. D. 2; T. L. and R. K. 2;	6 00
Brighton, Ms. Mon. con. in evang. so. 58,75; la. for. miss. so. 14,85;	73 60
Cazenovia, N. Y. Mon. con. in 1st cong. chh.	15 00
Cherry Valley, N. Y. La. of cong. to constitute Rev. WILLIAM LOCKHEAD an Honorary Member of the Board, 50; cong. 66;	116 00
Chester, Vt. Cong. so.	30 00
Chester, N. Y. Presb. cong.	25 00
Chicago, Illi. Mon. con.	19 00
Cleveland, O. La. sew. so.	15 00
Colodensville, Ga. R. Holmes, 10; Mrs. Holmes, 10;	20 00
Columbus, N. Y. Mon. con. in cong. chh. 20; a fem. friend, 3;	23 00
Columbus, Missi. M. King, of N. Y. state, for Choc. miss.	5 00
Danvers, Ms. La. asso. in Rev. Mr. Cowles's so.	7 81
Danville, Vt. Mon. con.	16 00
Dauville, Pa. Fem. miss. so. 34,50; Mrs. C. Montgomery, for Mr. Armstrong and Mr. Alexander at Nuuhiva, 40;	74 50
Dorchester, Ms. Two fem. friends,	1 00
Dorset, Vt. Fem. ben. friend so. for fem. hea. schools of Maharratta miss.	24 00
Du Page, Illi. Mon. con.	12 00
East Machias, Me. Mon. con. (of which for bibles for foreign countries, 14; for tracts for do. 14;)	42 00
East Stockholm, N. Y. Agri. miss. so.	36 50
Elliot, Me. Mon. con.	10 00
Fairfield, N. J. Fem. mite so. 18; cong. 22;	40 00
Falmouth, Me. N. Merrill,	5 00
Farmington, O. Cash,	50
Fort Gratiot, N. Y. Mon. con.	80
Fort Niagara, N. Y. Mon. con. 23,20; Dr. S. I;	24 20
Framingham, Ms. La. for. miss. so. 40,16; fem. so. for George Tract in Ceylon, 20;	69 16
Franklin, Ms. Mrs. I. Fisher, for Sandw. Isl. miss.	25 00
Franklin, N. Y. Miss. so. contrib. at ann. fast and coll. 26; Miss. R. I;	27 00
Fryeburg, Me. Mon. con. (of which to constitute Rev. AMOS I. COOK an Honorary Member of the Board, 50;)	75 00

<i>Greece, N. Y.</i> For ed. in Greece,	95 00	<i>Phillipston, Ms. Mrs. A. Knowlton, for ed.</i>	
<i>Gorham, Mo.</i> Mon. con. for Gorham mon.		of Greeks,	1 03
con. sch. in Ceylon,	90 00	<i>Pittsfield, N. H.</i> Mon. con.	19 00
<i>Granville, Ms.</i> Mrs. M. Hall, for native fem.		<i>Princeton, N. J.</i> Mon. con. in theol. sem.	
schools at Bombay,	5 00	10; Mrs. B's boarders, 5;	15 00
<i>Greenport, N. Y.</i> Mon. con. in presb. chh.	3 00	<i>Putney, Vt. La. asso.</i>	15 00
<i>Hampton, N. H. La. asso.</i>	22 00	<i>Quincy, Illi.</i> Mon. con.	10 00
<i>Heath, Ms. B. H. Leavitt, for Rev. L.</i>		<i>Rahway, N. J.</i> Male and fem. miss. so.	150 00
<i>Smith, Sandw. Isl.</i>	20 00	<i>Salem, Ms.</i> United mon. con. in S. so. 16,44;	
<i>Jamaica, Vt.</i> Mon. con.	4 35	a friend, 15;	31 44
<i>Jamestown, N. Y., E. I. Gillett,</i>	20 31	Of \$100 ackn. in May, \$90 were from an	
<i>Jericho, Vt.</i> Fem. cent. so. of 1st cong. chh.	20 00	indiv. for one seventh part of interest	
<i>Kingsborough, N. Y.</i> Indiv. 3d ann. pay. for		money, being that which accumulated	
support of a missionary, viz. Philo Mills,		on the Sabbath.	
to constitute Rev. ELISHA YALE of Kings-		<i>Spencertown, N. Y.</i> Mrs. S. G. Niles,	5 00
borough and Rev. HUGH MAIR of Johns-		<i>Springfield, Vt.</i> Mon. con. in cong. chh.	17 00
town, Honorary Members of the Board,		<i>Springfield, Ms.</i> Whittling club, for Sandw.	
100; CHARLES MILLS, which constitutes		Isl. miss.	19 00
him an Honorary Member of the Board,		<i>Spruce Creek, N. Y.</i> Miss. so.	20 00
100; P. Heacock, 50; T. M. Leavenworth,		<i>Stillwater, N. Y.</i> Mon. con.	16 00
16; M. Burlingame, 15; Rev. E. Yale, 15;		<i>Stoneham, Ms.</i> Gent. and la. to constitute	
I. C. and Mrs. P. C. 11; S. Giles, 10; J.		Rev. JONAS COLBURN an Honorary Mem-	
Giles, 10; Mrs. L. H. Mills, 10; F. Steele,		ber of the Board,	50 00
10; E. H. Dolevan, 10; E. L. 8; Mrs. M.		<i>Tecksbury, Ms.</i> Mon. con.	5 00
H. 5; P. C. 5; Mrs. F. Y. 5; I. K. D. Jr. 5;		<i>Trumansburg, N. Y.</i> Mon. con.	78 00
G. P. 5; D. C. 5; C. G. 5; Mrs. H. P. 5; D.		<i>Tuscaloosa, Ala.</i> Young la. miss. so. 106;	
S. T. 4; R. L. S. 4; U. M. P. 4; Mrs. L.		young men's so. of inquiry, 70;	176 00
C. 4; Mrs. L. G. 3; H. A. P. 3; I. H. 3;		<i>Tyngsboro', Ms. J.</i> Blodgett,	10 00
Mrs. E. B. 3; Mrs. M. E. D. 3; J. L. Jr. 3;		<i>Uniontown, Pa.</i> Cumberland presb. chh.	10 00
10 indiv. each 2; 20 indiv. each 1; one		<i>Vermont, A. B.</i>	10 00
indiv. 1.50; indiv. 6.50;	487 00	<i>Washington, D. C.</i> Mon. con. by Rev. M. N.	50 00
<i>Lancaster, Pa. W.</i> Kirkpatrick, for Osage miss.	50 00	<i>Washington, N. C.</i> Mr. Fowle, 5; W. A.	
<i>Lebanon, Ct.</i> A friend,	2 50	Shaw, 3.50; Rev. R. Shaw, 5;	13 50
<i>Lewisburg, Va.</i> Mon. con. 10; sew. so. 5.02;	15 02	<i>Watervliet, Nyskayuna, and Amity, N. Y.</i>	
<i>Lexington, N. Y.</i> Mon. con.	3 00	Miss. so.	35 00
<i>Lyme, N. H.</i> Contrib. in cong. so. to consti-		<i>West Rupert, Vt.</i> Mon. con. in cong. so.	10 00
tute Rev. ERDIX TENNY an Honorary		<i>Wilkesbarre, Pa.</i> Mon. con. in presb. chh.	37 00
Member of the Board,	50 00	<i>Winchester, Ten.</i> Mon. con.	7 00
<i>Lunenburg, Vt. M. S.</i> Chandler,	1 50	<i>Woodstock, Vt.</i> Mon. con. in N. par.	20 21
<i>Marble, Ms.</i> Mon. con.	15 00		
<i>Maryville, Ten.</i> Miss. so.	69 67	<i>Whole amount of donations acknowledged in the pre-</i>	
<i>Mercer co. Pa.</i> A friend,	2 00	ceding lists, \$11,406 95.	
<i>Middlebury, O.</i> Mon. con. in presb. chh.	14 00	LEGACIES.	
<i>Middleton, Ms.</i> Mon. con.	10 54	<i>Clifton, Eng. Mrs. Hannah More, for Barley</i>	
<i>Miford, Pa.</i> Miss. so.	21 19	Wood school in Ceylon, £100, less legacy	
<i>Moores, N. Y.</i> Benev. so.	12 00	expenses in England, by Adam Hodgson,	
<i>Moravia, N. Y.</i> Mon. con. and gen. coll. in	22 61	<i>Harford, Vt.</i> Anna Woodward, by Rev. J.	
presb. chh.	1 06	Richards,	
<i>Newbern, N. C.</i> Two chil. 1; a child, 6c.		<i>Sunderland, Ms.</i> Nathaniel Smith, part of	
<i>New Brunswick Presbytery, N. J.</i> viz.		residue of his estate, by Elihu Rowe, Ex'r,	
Bound Brook, 20; Kingston, 35; Penning-		ton, 16.19, Middletown Point, 3.21; Lam-	
bertsville and Solebury, to constitute Rev.		Union Village, N. Y. Moses Cowan, (of	
PETER O. STUDDIFORD an Honorary Mem-		ber of the Board, 51.50; Freehold, 43.90;	
<i>Newburyport, Ms. C. H.</i> Coffin, for printing	169 80	Cherokee books, by E. Boudinot,	
<i>New Castle, Del.</i> Aux. miss. so. to consti-	50 00	tute Rev. BENJAMIN SCHNEIDER an Hon-	
tute Rev. BENJAMIN SCHNEIDER an Hon-	50 00	orary Member of the Board,	
<i>New Castle Presbytery, viz.</i> Chesnut Level		and Little Britain, 61.25; Churchville, 15;	
and Little Britain, 61.25; Churchville, 15;		Donagel 22.50; miss. so. 10.50; Forks of	
Brandywine, 37; Nottingham and Charles-		town, 50; New London, Mon. con. 25.39;	
Strasburgh, 8; Upper Octorara, Coll. 8.75;		Wrightsville, 14.36;	
<i>Newfoundland, N. J.</i> Presb. chh.	252 75	<i>New Haven, Ct.</i> Miss. so. of African sab.	
<i>New Haven, Ct.</i> Miss. so. of African sab.	5 00	sch. for Minor school in Ceylon,	
<i>New London, Ct.</i> Robert Coit, to constitute	30 00	Rev. JOHN DIELL, Sandwich Islands, an	
Rev. JOHN DIELL, Sandwich Islands, an		Honorary Member of the Board,	
Honorary Member of the Board,	50 00	<i>New Shiloh, Ten.</i> Mon. con.	
<i>New Shiloh, Ten.</i> Mon. con.	6 00	<i>Newtown, N. J.</i> Mon. con. in presb. chh.	
<i>Newtown, N. J.</i> Mon. con. in presb. chh.	10 50	<i>N. Tennessee.</i> By Mr. Boudinot for	
<i>N. Tennessee.</i> By Mr. Boudinot for	5 00	print. Cher. books,	
print. Cher. books,		<i>New York city, X.</i> by Rev. Dr. Peters, 33.33;	
<i>New York city, X.</i> by Rev. Dr. Peters, 33.33;	73 33	W. S. 30; a friend, 10;	
<i>Northboro', Ms. A.</i> Rice,	12 00	<i>Northbrook, N. H., D.</i> Worthen,	
<i>North Haverhill, N. H., D.</i> Worthen,	1 50	<i>Northwood, N. H.</i> Mon. con.	
<i>Northwood, N. H.</i> Mon. con.	21 07	<i>Norwich, N. Y.</i> Mon. con. in presb. chh.	
<i>Norwich, N. Y.</i> Mon. con. in presb. chh.	46 44	<i>Philadelphia, Pa.</i> For. miss. so. in Rev.	
<i>Philadelphia, Pa.</i> For. miss. so. in Rev.		J. Patterson's chh. Northern Liberties,	
J. Patterson's chh. Northern Liberties,		431.36; mon. con. in 1st R. D. chh. 200.43;	
431.36; mon. con. in 1st R. D. chh. 200.43;		youths miss. so. in 11th presb. chh. for	
youths miss. so. in 11th presb. chh. for		native trav. teacher among the Chero-	
kees, 32;	656 79	<i>Weatherfield, Vt.</i> A box, fr. indiv. for Rev.	
		S. Hall, La Pointe,	

## DONATIONS IN CLOTHING, &amp;c.

<i>Chester, Ms.</i> A box, fr. indiv. 20; fr. S. Hub-	
bard, Boston, 30; for Rev. R. Tinker,	
Sandw. Isl.	50 00
<i>Croydon, N. H.,</i> A piece of sheeting, fr.	
Miss S. Stevens.	
<i>Farmington, O.,</i> A box, fr. ladies, for	
Mackinaw,	35 80
<i>Framingham, Ms.</i> A bucket of articles, for	
Rev. B. Schneider, Broosa.	
<i>Gilsum, N. H.,</i> A barrel, fr. fem. read. circle,	13 50
<i>Harrisburg, Pa.</i> A box, and half barrel, for	
Rev. W. P. Alexander, Nuuhiwa.	
<i>Medford, Ms.</i> A box, for Rev. Messrs. Hall	
and Boutwell.	
<i>New Providence, N. J.,</i> A barrel, fr. Mrs. M.	
Riggs, for Rev. E. Riggs, Athens, Greece.	
<i>New York city,</i> A box, fr. scholars of Miss	
Goldsmith's and Miss Ludlow's sch. for	
chil. at the Sandw. Isl.	
<i>Paris, N. Y.,</i> A barrel of dried fruit, for	
Mackinaw.	
<i>St. Johnsbury, Vt.</i> A box, fr. a few females	
in 2d cong. so.	
<i>Weatherfield, Vt.</i> A box, fr. indiv. for Rev.	
S. Hall, La Pointe,	47 14



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的惡者則致落地獄之火矣。故爾若將禮物送到祭臺而記悟爾得罪過兄弟則留爾禮物在臺前而先往與弟兄相和。後復來獻爾禮物也。同爾債主在路間時早相和恐何時債主解爾到審司。又審司交爾與吏員致吏員以爾入囚也。我確語爾知待爾還債於未墮之先爾斷不得出囚矣。爾開得首有言爾不可行姦惟我語

救世主坐山教訓

三

爾知凡視看婦女致懷邪慾向之則在心已同之行姦故若爾右目惑爾則拔出之擲去之蓋寧可失一骸不致全身投入地獄也。又若爾右手惑爾則割去之擲去之寧可失爾一骸不致全身投入地獄也。昔有云凡休厭妻者則可交之以休書惟我確語爾知凡休厭妻者若非為邪淫則使之行姦又凡娶其受休之婦則為行姦